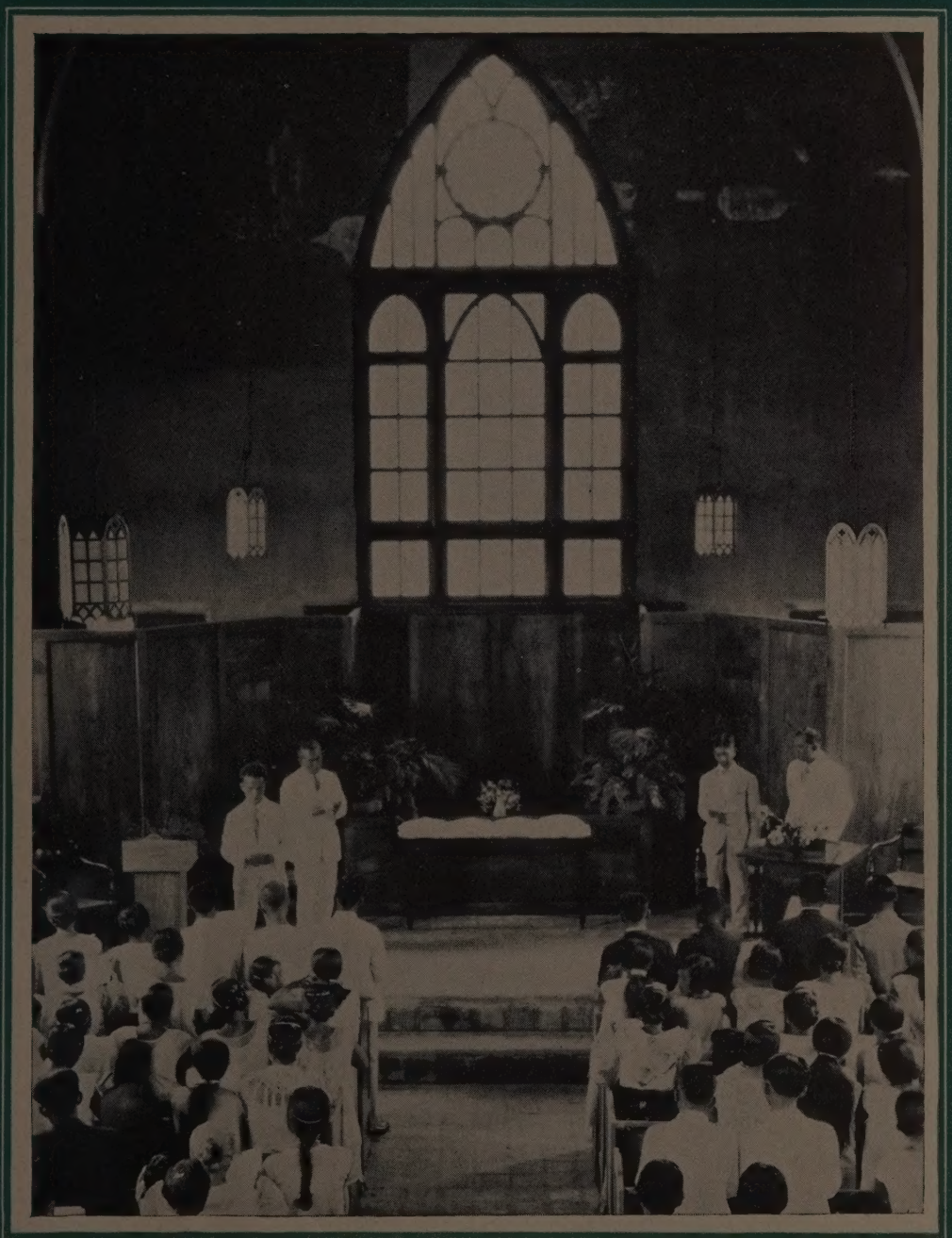
WORLD CALL



What Do We Mean Today by "Saving Souls"?

FEBRUARY 1931 . . . . . 15 CENTS

Significant Facts and Figures

From the 1930 Year Book of Disciples of Christ

Our total church membership throughout the world is 1,670,436, and in the United States and Canada 1,554,678.

Our Bible school enrollment for the world is 1,229,285.

The number of our churches reported through the world is 9,198. There are 8,333 churches in the United States and Canada.

In the United States and Canada the total number of ministers shown is 7,146.

During the twelve months' period July 1, 1929 to June 30, 1930 the total given in the United States and Canada to the national boards reporting to the International Convention of Disciples of Christ, including the amount given to the various state and provincial missionary societies, also including the amounts shown in the new column for miscellaneous missionary, benevolent and emergency relief offerings was $3,702,243.41, against $3,930,861.16, a loss of $228,617.75. For the 1,554,678 members in the United States and Canada this is an average of $2.31 per member, against an average of $2.50 per member last year. For the 5,797 contributing churches the average per church is $638.65 against an average for contributing churches last year of $648.22. (The figures just quoted include money for maintenance, for permanent funds, large individual gifts, etc. Such figures do not include money raised for local church expense.)

Again Euclid Avenue Church, Cleveland, Ohio, heads the list of churches making the largest total offering to all organizations. The church school of First Church, Fort Worth, Texas, climbs to the head of the list of schools in its giving for missions and benevolence with an offering of $4,050. Union Avenue School, St. Louis, which had headed the list of schools for several years takes second place with an offering of $4,040.76. The missionary organization of First Christian Church, Long Beach, California, takes first place among the missionary auxiliaries in making the largest offering—$4,662.88. The Home Street Church, Winnipeg, Manitoba, Canada, again holds the record for the largest average gift per member: viz., $44.40, its average gift per member last year being $36.36.

WORLD CALL

TO INFORM THOSE WHO ARE INTERESTED: TO INTEREST THOSE WHO OUGHT TO BE INFORMED

Volume XIII — *FEBRUARY, 1931* — *Number 2*

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PUBLICATION COMMITTEE

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Who's Who in This Issue

Frederick D. Kershner is dean of the College of Religion, Butler University, Indianapolis, Indiana. *Charles L. Goodell* is secretary of the commission on evangelism of the Federal Council of Churches of Christ in America. *Jesse M. Bader* is secretary of evangelism of the United Christian Missionary Society. *P. H. Welshimer* is pastor of the First Christian Church, Canton, Ohio. *Mrs. F. M. Rains* is office editor of WORLD CALL. *E. D. McCoy* is a missionary of Disciples of Christ in Japan, at present at home on furlough. *Dr. Hope Nichoson* is a medical missionary of Disciples of Christ in India, as is *Dr. Victor Rambo*, both of whom are also on furlough in America. *Miss Mary Campbell* is second vice-president of the United Christian Missionary Society, carrying administrative duties in the home missions department. *Robert M. Hopkins* is North American secretary of the World's Sunday School Association. *James A. Crain* is secretary of the Board of Temperance and Social Welfare of Disciples of Christ.

The First Page

OUR cover is a picture of the interior of our new church at Vigan, Philippine Islands, the artistry of which is the personal expression of our missionaries and their co-workers. Mr. Aquino, the pastor, designed the pulpit. Dr. P. C. Palencia, long identified with our Vigan Hospital, designed the communion table. The benches were planned by W. H. Fonger and Dr. Palencia, while Mrs. Palencia and Mr. Fonger were responsible for designing and hanging the lights. The windows above the baptistry represent the combined inspiration of all the women of the mission, with Mr. and Mrs. Harold Fey assuming final responsibility. Of the whole Mrs. Palencia writes: "If there be any visible beauty or art in the Vigan church, it represents the ability, energy and fellowship of a group working harmoniously together. There is beauty in this structure which can only be seen and felt by those who worked and planned together to make the Church of Christ in Vigan possible." The picture of the congregation at worship is peculiarly appropriate to this issue in which special emphasis is placed on evangelism.

AFTER reading James A. Crain's pungent interpretation of the latest spasm of the anti-Prohibition group (page 24), we uttered a little Christian sigh for the Wets who still "pursue with eagerness the phantoms of hope" while many in this broad land of ours "listen with credulity to the whispers of fancy." Incidentally, Mr. Crain is gaining increasing recognition in his aggressive program for Prohibition. At the recent meeting of the National Temperance Council in Washington, D. C., he was selected to be one of sixteen national temperance leaders to form a commission to consider ways and means for a National Strategy Board in the interest of unified action. Mr. Crain is crystallizing our brotherhood Prohibition sentiment into definite action, recognizing that while we may make it plain where we stand on the question, there is danger that we may continue merely to stand instead of doing something about it.

WILL all those who entered the "Matched Photographs" contest featured last month kindly stand and allow us to acknowledge their efforts publicly? Before we were aware that the magazine was in the mails, the answers began coming in. The steady stream became almost a torrent after the holidays, and as we write these lines on January 8 there is still a definite trickle.

That the contest was not an easy one is evidenced in the scarcity of correct answers. To Mrs. John H. Wood of Winder, Georgia, goes the complimentary subscription to WORLD CALL. Her answer reached us on December 29 and was the first correct list to arrive although almost a hundred answers had been received at that time. Congratulations to Mrs. Wood are thus doubly in order.

In order that all who wrestled with the problem may check up on their answers, here are the correct identifications:

1. J. T. T. Hundley
2. J. C. Todd
3. E. M. Waits
4. Edgar D. Lee
5. Howard S. Hilley
6. J. H. Wood
7. E. S. Ames
8. Cloyd Goodnight
9. S. B. Braden
10. E. R. Cockrell
11. I. N. McCash
12. T. T. Roberts
13. Roy Roadruck
14. L. C. Anderson
15. Robert J. Aley
16. G. D. Edwards
17. D. W. Morehouse
18. C. F. Cheverton
19. Clyde L. Lyon
20. George N. Mayhew
21. Arthur Braden

THE blue pencil went careening through some of the things Dr. Robert M. Hopkins said in his article on page 13 about the editor's temerity in approaching him for a reply to the criticism, "We Should Save America First," often leveled against foreign missions. But we suffered enough of his introductory remarks to remain to allow our readers to realize we had purposely asked no one blind to the needs of America to answer this criticism. Indeed, the whole series of articles on, "Are Critics of Missions Justified?" of which Dr. Hopkins' contribution is the third, was planned with the thought of enlisting unbiased minds in the discussion of definite points around which misunderstanding centers. Apropos of this particular criticism, we would suggest as a text for Dr. Hopkins' article, Horace Mann's apt remark, "Doing nothing for others is the undoing of ourselves."

OUR anonymous contributor, who has delighted us for several years and provoked widespread comment with occasional "Epistles to the Churches," reappears this month with a profound yet withal whimsical contribution entitled, "The Confession of a Missionary" (see page 16). The writer, we are allowed to say, is an active missionary on the field who speaks out of deep experience. The identity remains a secret because of both modesty and the desire to speak freely from a bursting heart.

WE WRUNG a promise from Grace Young, who is returning to Tibet soon with Mrs. J. C. Ogden, to tell us why she is so anxious to face the dangers of that wild country while she suffers from stage-fright when facing a blank sheet of paper with pencil in hand. Her story will be one of the features in our March issue, the Foreign Missions Number.

WORLD CALL

VOLUME XIII FEBRUARY, 1931 NUMBER 2

No More Dull Sermons

SOMEONE has called attention to the fact that the purpose of preaching is "not to get men to accept a formula but to get them to reproduce a life," the life, indeed, that was in Jesus Christ.

This month all Christian bodies are launching on a definite program of evangelism, looking toward the Easter season with its bountiful harvest. The Disciples of Christ as a brotherhood stand to gain substantially in the number of people who will swell the membership statistics as a result of this ingathering. Such has been our record in past years, to the extent that our phenomenal growth has attracted the attention of the whole religious world. On the threshold of this season then, it is well to ponder on the significance of an evangelistic emphasis.

It is not logical for our churches to increase in membership and our missionary offerings to suffer. Something is wrong with the picture. And when radios and fur coats and automobiles multiply and our giving to others declines, it is high time we looked to the saving of our own souls, even though our names adorn a church roll.

We cannot enter into this season of evangelism and ignore the deep note of self-denial for others which should characterize all Christians. Without it evangelism becomes an empty thing. Proclaiming our belief in Jesus Christ and accepting him before men constitute nothing short of high treason when we return to our seats and see him crucified again and again in crippled work which bears his name. The preacher who fails to emphasize this note in his evangelistic messages is unworthy of his high calling. He is lulled by dreams instead of led by visions. Taking into account all valid reasons for declining gifts from local churches for others, the unvarnished truth is that if our two million church members had been properly evangelized our missionary treasuries would be carrying no deficits today. We need to learn that accepting Christ means self-denial, "not out of surplus but out of sacrifice."

There is a challenge in this evangelistic season for vital preaching. Dull sermons will not reap the desired harvest. We will have no more dull sermons when we preach to make Christians instead of church members, when we preach the whole gospel and all of its implications instead of a dogma. Indeed, when we learn to follow all the way a Christ who denied himself to share our heartaches, our loneliness, our defeats and humiliations, we will begin to reclaim the lost radiance of Christianity itself, which is unfolded in the magical experience of denying ourselves—for the good of our own souls as well as for the suffering work with which we are sacredly charged.

The One-Day Conventions

THE One-Day Conventions conducted annually by the United Christian Missionary Society were held the first half of December. Fewer conventions were held this year because of limitation of time, consequently the total attendance was not as large as last year. It is encouraging to note, however, that the average attendance per convention was larger. A totoal of 185 conventions was held with a total attendance of 49,865. One thousand seven hundred fifty-eight ministers were in attendance and 2,197 churches represented. The convention at Dallas, Texas, had the largest attendance. The convention at Lexington, Kentucky, had the largest number of churches represented with 53. Perhaps the record for long distance traveling is held by a group from the First Church of Eureka, California, which drove six hundred miles to attend the One-Day Convention held for the Redwood District of Northern California at Napa. The minister, James H. Woodruff, and four leaders in the church made the trip.

An unusual number of letters of commendation have been received concerning the One-Day Conventions. The members of the various teams have reported concerning the favorable attitude. There is no doubt but that the One-Day Conventions have won a permanent place for themselves in the life of the brotherhood. The spirit of the meetings was encouraging. They were filled with good will and a readiness to face the situation as it exists.

The outstanding feature was the participation of sixty-two leading pastors of the brotherhood as guest speakers. The presence of these men on the convention teams strengthened the feeling which, happily, is growing, that "brotherhood work" such as the United Society is doing, is not something apart from the life of local churches but is an intimate fellowship which all churches enjoy engaged upon a common task.

A Tonic for Missionary Dizziness

THE Disciples of Christ have just cause to be proud of the recent gift of one of their leaders to the field of missionary literature. Few books in this field have awakened wider and more enthusiastic response than S. J. Corey's volume, *The Preacher and His Missionary Message,* published last fall. From all quarters have come words of commendation, not only upon its literary excellence but upon the guidance it affords its readers, particularly preachers, in their perplexity regarding the whole missionary program today. It is light on the way for us all.

Robert E. Speer, senior secretary of the Presbyterian Foreign Board, says of the book:

Dr. Stephen Corey's *The Preacher and His Missionary Message* is the best available little book to put in the hands of the pastor to make him an effective advocate of foreign missions or of the intelligent layman who wants to face the real issues in the missionary movement today. What Dr. C. H. Patton did so excellently in *The Business of Foreign Missions* a decade or so ago, Dr. Corey has done for today in the light of the International Missionary Council meeting at Jerusalem in the spring of 1928 and of the facts of the situation now throughout the world. It is to be hoped that Dr. Corey's book, written in the noble spirit characteristic of him, with scrupulous fairness and truth, may have a wide circulation through all our churches.

Ralph E. Diffendorfer, secretary of the Methodist Foreign Mission Board, writes:

The Preacher and His Missionary Message sets before the ministry an almost inescapable argument and appeal. It cannot lightly be set aside and, if widely circulated and read, would soon show results in a new crusade for the world mission of Christianity.

Kenneth Scott Latourette, professor of Missions and Oriental History in Yale University, says:

I am delighted to have the book, *The Preacher and His Missionary Message.* I have read it and have greatly enjoyed it. I will recommend it to a big class on missions which we have in the Divinity School and am sure that the men will find it a very useful book.

Cleland B. McAfee, of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., writes:

I cannot refrain from sending you a brief word of gratitude for your new book *The Preacher and His Missionary Message.* It seems to me one of the most opportune books of recent issue. You not only see clearly what the present crisis of missions is, but you have expressed it very forcibly. The essential problems of missions today are not administrative, nor financial, nor even those of method; they are problems of conviction, of a settled purpose which will not be turned aside by incidental occurrences on the mission field. I can hardly imagine the state of mind of an editor who will seize upon the Madura incident for a suggestion that missionaries might become defiant and withdraw from India. This habit of being diverted by incidents from the main task is one of the most troublesome which we are having to face. Your book is a tonic reminder of the main thing.

A representative response from our own ministers is the following letter from George W. Knepper, pastor of the High Street Church of Akron, Ohio:

I have just finished the very pleasant and instructive task of reading your last book.

It is a gem of the first water, and I know no volume which covers the present situation quite so thoroughly. It dodges no mistakes or failures, but at the same time, has a wonderful undertone of optimism. It ought to put backbone in any preacher, and certainly add strength to his message.

The whole thing might be summed up in the brilliant sentence of Stanley Jones, that only a Christlike God can stand the strain of modern life. Your book demonstrates that, and is one of the most heartening pieces of literature that has come from the press in recent days. But, aside from the information you impart, and the challenge you throw out, there are other charms to the book. I like its easy flowing, personal style, and I glory in its beautiful Christian spirit. Parts of it I shall re-read many times, and feel on each occasion like a thirsty man who has found a cooling spring of living water.

The Pension Plan Is Launched!

BLUE, green, gray, pink, white; checks of every color have been pouring into the office of the Pension Fund of Disciples of Christ, following the announcement of the Trustees that they were ready to accept the monthly payments from ministers and churches, as of January 1, 1931.

The word "launching" is particularly appropriate for the event of January 1, 1931, which will forever be a historic date among our people. Occasionally in these hurried modern days a ship is completed before it is launched. The time-honored rule, however, is to build the hull and launch it before the equipment is installed and the vessel finished. Then, after it is proved that the ship is water-tight and properly balanced, the engines and everything needed for the operation of the craft are added.

No masterpiece of the shipbuilder's art ever glided down the ways and took to the water with greater grace or more manifest security than did the good ship Pension Plan on January 1, 1931. Now she rests safely at her moorings until 2,000 complete 10½ per cent payments (2½ from ministers and 8 per cent from churches) on ministerial salaries shall have been paid. More than a third of that number of ministers have already reported and the church payments are arriving in constantly increasing volume. As soon as the first 2,000 are received she will leave her dock and begin to carry her cargo of sacred responsibility.

For instance, if the next day a minister should die leaving a widow and three minor children, he and his church having paid their percentages on his salary of $1,800, immediately a check for $1,000 would be sent to her from the office of the Pension Fund in the Chamber of Commerce Building, Indianapolis. With this check would go another for $50, the first of an unfailing succession of monthly remittances according to the terms of the Plan.

There is just one load that the Pension Plan cannot take on until August 1, 1931, and that is the age pension. The funds for that are in the $8,000,000 which is not expected to be completed until June 30, 1931. Another load the Pension Fund began carrying January 1 is the Ministerial Relief roll of 424 ministers, widows and missionaries, heretofore carried by the United Christian Missionary Society.

What Do We Mean Today by "Saving Souls"?

By FREDERICK D. KERSHNER

BEFORE attempting to answer the question as to what we mean or ought to mean today by "saving souls" it may be well to try to discover what Jesus and the Apostles understood by this particular expression. Nothing is clearer to even the most casual reader of the New Testament than the fact that there is a great deal said about salvation in its pages. At the very beginning, in the first chapter of Matthew, we are told that the child of Mary was to be called Jesus "for he should save his people from their sins." Later on the new Teacher defined his mission in the graphic words of Luke, "For the Son of man is come to seek and to save that which was lost." Obviously, therefore, the idea of redemption is fundamental in the very structure of Christianity. Any attempt to minimize it or sidetrack it or eliminate it can only do violence to the subject.

I

What did Jesus and his disciples mean by "saving souls"? The answer to the question is easy enough if we can bring ourselves to read the text as it stands without attempting to put into it any of the conclusions or dogmas of later theology. The great German theologian Ritschl has admirably expressed the situation when he said that Christ's doctrine of redemption may be expressed under the form of an ellipse with two foci or centers, the one being individual salvation and the other the Kingdom of God. In other words, Jesus taught his disciples that to be saved meant to build a certain kind of life, both in the individual soul and also in the community at large. The kind of character which he desired to inculcate is pictured in detail in the Sermon on the Mount and in many other passages in the Gospels. It should always be remembered that the Sermon itself was preached by the Master to his disciples just before he sent them out to proclaim his message. It was a species of installation discourse and is all the more important on that account. We may well presume that the twelve did not understand very clearly what they were to preach, and that therefore there was special need that the substance and content of the gospel should be presented for their benefit. The Sermon on the Mount is for this reason the very essence of the Christian teaching.

There is nothing to indicate that Jesus proclaimed his gospel in order to keep people out of a fiery lake into which they would otherwise be plunged, or that he wanted them primarily to secure the pleasures and delights of Paradise, or that he was interested in having them perform a certain ritual, or become adherents of a certain organization, or a host of other things which later forms of Christianity came to stress as fundamental in salvation. His primary interest was in making over individuals into Christlike persons. In other words, he aimed to substitute love and good will as the dominant motives of life in the place of selfishness and ambition or a desire for gain.

The early Apostles understood the gospel in much the same way. Paul tells us in the fourth chapter of Ephesians that the goal of every Christian is to "attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ." Likewise in the first chapter of the Epistle of the Colossians he sums up his mission in the well-known words: "Admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ."

II

When the Apostles went forth after the Resurrection and the Ascension to proclaim the gospel, the first thing they insisted upon was faith or belief in the Lord Jesus Christ. Clearly, what they meant by this was an acceptance of the message concerning life which Jesus taught and which Paul considered so fundamental in Christianity. To accept Jesus as Messiah or Christ involved just this thing for such a statement summed up the whole substance of the new message in the briefest possible form. To take Jesus as Lord or Christ invariably meant to the early disciples a pledge to follow as far as possible the same way of life. This is in substance the content of the words "faith" and "belief" as they are used in the Acts of the Apostles and in the early Christian records in general. Along with faith the bearers of the Christian message preached repentance and baptism. Repentance meant simply a complete turning away from old ideals and old paths in order to follow in the new way, while baptism served the double purpose of furnishing an assurance of pardon to the individual who had accepted Jesus and likewise as a definite symbol of initiation into the fellowship of believers which constituted the church. Faith, repentance and baptism considered together or individually had no meaning in the early preaching apart from the original gospel of life which Jesus taught and which he ex-

pected his followers to reproduce in their own experiences.

It is only fair to add that Jesus and Paul alike stressed the idea of immortality for those who had entered into life through their fellowship with him and their acceptance of his gospel. They did not promise eternal life to anybody else. By following Christ we are enabled to conquer sin. In conquering sin we likewise conquer death. So runs the famous argument of the fifteenth chapter of First Corinthians. We can readily recognize the power of such an appeal to the ancient world. If the gospel seems less significant at the present time it is primarily because we have made it mean so much less than was the case when it was first proclaimed to the world.

III

After the Apostolic days, new meanings were found for the concept of salvation. The magical features of the older pagan cults were brought into the church and became embodied in the sacramental system. In many heathen tribes the use of a few drops of water at the time of birth was considered necessary in order to protect the child from evil spirits and to remove taboos of various kinds. In certain lands, partaking of the flesh and blood of animals was looked upon as essential to the transfer of the strength and spirit of the animal into the personality of the tribesman. These primitive superstitions gradually filtered into the church and transformed the point of view of its leaders. Still other speculative theologians promulgated the idea of predestination or election according to which all the souls who ever were or could be saved had been chosen for salvation before the creation of the world, so that anything which took place later possessed no real significance. Luther, Calvin and Zwingli were all rigid predestinarians and the only meaning of evangelism to them was to awaken the elect to the consciousness of their blessed position. The sacramentarian conceptions of the Middle Ages, like the emphasis upon predestination of the early reformers, possess few points in common with the simple teaching of the original gospel.

IV

Salvation in the modern era has come to mean something very different from the teaching of the Middle Ages. The magical note has largely disappeared before the onslaughts of modern science and the old faith in predestination has likewise faded out of sight. The desire for and the belief in the reality of a future life are no longer uppermost in human thinking.

One of the great preachers of our modern age says that the whole of Christianity can be summed up in two words: "Be Christlike." It remains true today, as it has always been true throughout the ages, that the more Christlike we can make people and the more people we can make Christlike the more souls we shall have saved.

The Church and Its Schools

I am the church college.

I am the oldest institution of higher learning in America. Before there had been state universities or other institutions of college rank, I had been founded. For three hundred years I have served my country well. Three centuries of achievement vindicate my rights to be.

I stand for life's highest ideals. I search for truth, believing God's universe is fireproof, and that I may light the torch of Truth anywhere. I lay emphasis upon genuine scholarship. My graduates are among the nation's greatest scholars.

I believe in God. In the student's expanding circle of adjustment I open wide the portal to the unseen world of Spirit. My sons and daughters are men and women of vision and spiritual power.

I train for service. Through me, culture dominates the work of the world. I give leadership to the nation. From me have come presidents, governors, legislators, judges, educators, editors, in greater proportion than from any other source. Upon me the church depends for its preachers, its teachers, its missionaries—all its leaders. Without me the work of the church could not go on.

I deserve your support. I receive from each student less than half the cost of what I give. From me the poor are not turned away. I still look to you, the members of the church, to make this possible. I am sore pressed today. I cannot continue the splendid record of the past unless I have help.

I am the church college. I need your prayers and your gifts.

—California Christian Collegian.

The church is all that lifts us
From the course and selfish mob.
But the church that is to prosper
Needs the laymen on the job.

For it's not by song or sermon
That the church's work is done,
It's the laymen of the country
Who must carry on for God.
—EDGAR GUEST

The Significance of Fifty Million Church Members

As a Bulwark of Righteousness in America

By CHARLES L. GOODELL

THE UNITED STATES has fifty-one millions of people actually enrolled in the membership of the Christian church, Protestant and Catholic; and at least eighty millions are of Christian sympathy and affiliation. In that single statement it is seen, by the very preponderance of numbers, that the Christian church must assume responsibility and furnish conscience for the great tasks which face the civilization of America today.

The church of God throughout the world fell down in the facing of its tasks a generation ago, or there would have been no World War. If another dire cataclysm or any lesser evil faces America, the responsibility will lie at the door of the Christian church. It is in the valor of the individual soul that the whole question of moral and social life must root itself. Professor Jacks says in his latest book, *The Inner Sentinel*, "All proofs of the existence of God are worthless unless the valor of the soul is present to sustain them." It is life that counts. We may give ourselves to "rattling our theological swords when we ought to be saying our prayers, so that all belief in God goes off into the contentiousness of arguments, than which no surer means could be found of destroying religion altogether."

We need in our thinking and in our living to stress first of all the possibility and necessity of the inner transformation of the lives of men, that must lay hold of the life of everyone who would form a part of the Christian church. The form in which it will come will vary according to the individual. The experience of a college president may be quite different from that of Billy Bray, the drunken miner, but the fact in each case may be the same. So it was in the New Testament. Paul's experience came in a moment; Peter's came little by little. Different writers use different words. James calls it conversion; Peter says it is like coming out of the darkness into marvelous light; Paul says it is like being raised from the dead; and John says it is being "born again."

Since this is true, the fifty million professing Christians must give themselves, first of all, to the task of bringing this good news to "the least and the last and the lost," as well as to those who sit in places of culture and opportunity and power. It has been the scandal of the church in the last few years that its membership has done so little in this regard. Is it because its own sense of duty to God and men has grown less, or because its own joy at the transformation of the new birth has faded out little by little until it has become only a memory; or is it because amid much discussion of secondary things we have come to feel that the great essential is not as imperative as once we thought it to

be? The call of the church must be sounded afresh from every pulpit by lips which have been touched themselves with a coal from God's altar.

Someone has been interested to figure out that even if there had been as many people in the world two thousand years ago as there are now, if each one converted on the day of Pentecost had gone out to win one more during the entire year and those so won had continued that work, twenty years before the Gospel of John was written the whole world would have been won to Christ. No man can be a leader of others who has not felt God himself. If he goes to his task without it the veriest tyro would cry after him, "Sayest thou this thing of thyself, or did another tell it thee?"

The world needs applied religion, but we must get it before we can apply it. Now the fields where men need to apply it are manifold. In the field of social service, in the relation of man to man as employer and employed, and as citizens of a republic, the principles of our religion must appear in everyday life. Labor and capital are standing over against each other armed with strike and lockout. Jesus Christ would not have it so.

In the great problems in which we are interested as a nation, the responsibility for every issue must depend upon the Christian church. Only a warless world will satisfy the Prince of Peace, but how shall we have a warless world with the church warring with itself? How can the church say to nations, "Cease your strife!" when its own strifes are being multiplied on every side? In the first century of the Christian church, the outsiders said, "See how these Christians love one another." Would it not be a shame if in the twentieth century the outsiders said, "See how suspicious these Christians are of one another"?

Perhaps no question is at present of greater moment to the church in America than the question of temperance. If it is a matter of votes, the Christian church has votes enough and power enough to keep the Eighteenth Amendment in its place and to see that it is enforced. If there is need for a clearer understanding of the principles involved, it is the province of the church to see to it that those principles are unfolded to her youth and to those who are in the stress and strain of daily life. If there is a wilful, wicked propaganda whereby the same millions that were behind the saloon are behind the effort practically to bring it back, there is need that the church should see to it that this false position is made plain and that the whole country shall unite with such great leaders as Edison and Ford, and our own President, and hundreds of thousands of godly men in pulpit and in pew, in bringing the great facts home to the consciences of men.

All this constitutes a task big enough to strain our sinews, if it does not break our hearts. But in all this we go to our work, not at our own charge. He whose we are and whom we seek to serve is our leader, and he has said, "All power is given unto me in heaven and in earth. Lo, I am with you alway."

The Duty of the Hour in the Realm of Religion

IT CANNOT be denied that in some quarters the old passonate longing to win all men to the personal choice of Jesus Christ has largely disappeared. Having lost the thrill of the gospel message, many have become content to put a program in its place. If men have outgrown the old convictions, they have not outgrown the old need of them. A false psychology is asserting that the sense of sin has disappeared. Since then there is nothing to be saved from, and nothing to be saved to, the need of a Savior has passed away and the old appeal to conscience, which used to move men to seek the pardon and peace of a forgiving God, has become an anachronism, and the Savior's words, "Ye must be born again," have lost their compelling force.

Against all this we make our solemn protest. Sin has not lost its damning power and it is the most ubiquitous thing in human life. There is only one power which can overcome and conquer it. It is his power whose name was called Jesus, for he should save his people from their sins and who said of himself, "And I, if I be lifted up, will draw all men unto me." To know him is life eternal. How are we to gain that knowledge? Jesus himself said that the only way to discover him was by the Holy Spirit. It is through him alone—the Spirit of Truth—that Christ is revealed. The religion which Jesus came to bring is not a thing to be argued about, it is a life to be experienced. Faith in the God of love inspires the life of love.

Shall we not hear from all our pulpits the same thrilling affirmation which fell from the apostle's lips, "I am determined not to know anything among you save Jesus Christ and him crucified!"

To those who clamor for a religion, up to date, we offer a dateless religion—the same yesterday, today and forever, and for the vagaries of a godless speculation, his message who said, "The words that I speak unto you they are spirit and they are life." There is but one remedy for all the world's maladies. It is found in him who was the son of Mary and is the Son of God!

—Resolution of the Executive Committee of the Federal Council of Churches.

This Is the Season of Ingathering!

First Year of a New Century Program of Evangelism

By JESSE M. BADER

PENTECOST was not a period placed at the end of a sentence. It was the first word in a triumphant story. Someone has said that "if the early church had stopped with Pentecost, there would have been only two chapters in the Book of Acts." The fire that was kindled on three thousand heart altars that day never went out. What happened in those early days is still the admiration of the ages.

The early disciples might have followed some great victory for God and the right in their day as we so often do in ours—sit down and talk about it for months afterwards and do nothing else but talk. Not so with these early heroes of the Cross. They achieved one victory only to look forward to the next one. If anyone was ever justified in living in the past, they were. They had a past to be proud of. They had planted the banner of the Cross on some high hills and at great cost. But they were not satisfied. They went on and on, deep into the territory of the enemies of God and righteousness, to preach, teach, and heal in the name of Christ.

Having thought of these in the first century, let us now think about ourselves. Our churches observed the 1900th Anniversary of Pentecost on June 8, 1930. Months before, hundreds of preachers and thousands of members studied Pentecost, caught its inspiration and sought to do their work in its spirit and power. The day came. The results were large. For many, things will never be the same again.

Now, what is to be our attitude? Shall we make our Pentecost Anniversary Observance an ending or a beginning? Dare we take any other attitude than that of the early disciples 1900 years ago? The answer is obvious. As they used the first Pentecost for a great beginning, we will use our 1900th Pentecost in the same way. Nineteen hundred years are past. A new century has begun. We are in the middle of the first year of that new century. If another Dr. Luke were to write another Book of Acts following next Pentecost on May 24, what results would your church have for him to record?

A quartet of words is suggested for this period leading up to Pentecost which comes this year on May 24. Around these words a worth-while evangelistic program can be built.

Enlargement—

This describes the activity of the early church. The circumference of their evangelistic activities widened. They were done with the marginal, the trivial and the inconsequential. Very soon other lands and races were included. Preachers and churches were multiplied. They had a new sky and new horizons.

The average church program today is too small. Especially is this true of the evangelistic program. It is too often so limited that it does not receive respect. Its dimensions can be had with a magnifying glass rather than with a telescope. There is little expectancy—no anticipations. Since no one expects much to happen, there are few disappointments.

The early disciples accepted the great commission as their program. Spiritual power, through the Holy Spirit, was given sufficiently for this program. Is it not a fact that God gives power for a purpose and in proportion as it will be used? If so, why should he be much concerned about a small program that can be carried out by men without his help? If ever there was a time for enlargement, it is now. A larger Sunday school, larger attendance in the worship services of the church, more soul winners, more gifts and givers, more missionary money. In this hour of discouragement and depression, the call is "Lengthen thy cords—strengthen thy stakes."

Enrichment—

This connotes much for the church today. "We cannot go farther until we go deeper," says Stanley Jones. Before Pentecost, there was the Upper Room. After Pentecost, we read, "They continued stedfastly in the apostles' teaching, and fellowship, in the breaking of bread and the prayers." Prayer is mentioned twenty-nine times in the Book of Acts.

After all, it is only a small per cent of our church membership that is doing very much for the spiritual enrichment of their own lives. A new effort is needed in the present situation to enlist a larger number of Christians in the practice of personal devotions, in attending regularly the church services on the Lord's Day, and in reading more Christian periodicals and books. On the other hand, the church can use these immediate months for the enrichment of the spiritual life of the membership. The worship service can be improved, Christian literature made available, reading promoted, and personal daily devotions encouraged.

Enlistment—

This stands for the winning of others for Christ in this season now upon us. On the first Pentecost and afterwards, there was an eager enlistment of others in the cause of Christ. The need is just as great now as then for this primary work of the church. Is there any congregation doing all it can do or should do in soul winning? Considering the money invested in the building, the local budget, the number of members on the roll and the time spent, the results in baptisms are often meager.

This matter of enlisting others for Christ rests back upon evangelistic preaching in every pulpit both in the Sunday sermons and in revival meetings. Such will change the atmosphere and bring a new concern to the church, about its soul-winning responsibility.

These are days when we are concerned, and rightly so, about the unemployed in our "work-a-day world." A job for every man is our concern. What about unemployment in the local congregations? How shall each idle member be set to some definite task to help provide spiritual food for the spiritually starving millions of our generation? Here is another real unemployment problem, not for the government but for the church.

Enduement—

"Ye shall receive power" was the assuring word of Jesus to his few disciples as they stood before their task of world evangelization. They were to go—but not alone. They were to work—but not in their own strength.

A wire attached to a load can be used to pull it only to the degree of its own strength, but that same wire attached to a dynamo transmits power, not to the degree of its own strength, but according to the power of the electricity in it.

He said, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" Christmas means God with us—Pentecost means God within us.

Just as an engine is powerless without steam and a light useless without electricity, so is the church helpless without the Holy Spirit. Again, just as the early disciples needed the Holy Spirit for evangelistic conquests in their day, so we need the Holy Spirit now and for the same purpose.

Power comes not only through the Holy Spirit, but it comes by cooperation and unity. More can be done by working together than separately. Power comes through prayer. This whole work of preaching the gospel and the winning of souls to Christ must be saturated and shot through and through with prayer.

These four Pentecostal words—enlargement, enrichment, enlistment, enduement—are submitted to the churches. May they be used on which to build a vital, aggressive, evangelistic program. May they be harnessed to help pull our churches out of any apathy and unconcern, up to a vital relationship with Christ for the carrying on of the greater work in the world.

A Pioneer Throws the Torch

By Mrs. F. M. Rains

WITH a truly pioneer spirit Mr. and Mrs. Neils Madsen entered the lonely hill station of Pendra Road, India, in 1901, as the first missionaries to locate there. Sixty miles from Bilaspur and 1000 feet higher, its loneliness was offset by its healthful location. Cutting through the thick jungle to find a place to erect a tent, next a grass hut and then a chapel, which was used as a home until a bungalow could be built, this young couple braved the superstition of a primitive people who worshiped demons, in a country where it was a common occurrence to have a man carried off to the mountains by a tiger.

Neils Madsen
Who gave thirty-eight years to India

Mr. Madsen had the evangelistic passion, gathering groups on his veranda and under the trees to listen to his message, and training young men to carry on the work, with the idea of building up a Christian community that should be self-supporting.

As other missionaries were added to the station, these pioneers moved farther out into the jungle to Kotmi, starting again in a tent and repeating their labors of earlier years, content that others might build on the foundations which they had laid.

What a satisfaction it must have been to Mr. Madsen as he neared the end of his life, which came December 20, 1930, to feel that Pendra Road has realized all the dreams he had for it, with its tuberculosis sanatorium and dispensary, its schools and a Christian community unique in the annals of India. Through the years Mrs. Madsen, who, with their three children, survives him, continued her work among the women and children, ministering to their physical ills as she was able with her stock of simple remedies.

Mr. Madsen was a Dane and went to India under a Methodist Mission with which he worked eight years. He later joined our mission and married Miss Bessie Farrar, who had already served one term under the Christian Woman's Board of Missions. Only last year Mr. and Mrs. Madsen retired from active service to make their home in Baltimore, Maryland.

Every Pastor His Own Evangelist

Evaluating an Experience of Twenty-Nine Years

By P. H. WELSHIMER

THERE is nothing unusual about the phrase, "Every pastor an evangelist," for we use the term pastor as being synonymous with minister. Scripturally speaking, the pastor was one individual and the evangelist was another, but through usage we have come to look upon the preacher as a pastor, in that he gives much of his time to shepherding the flock. He must feed the sheep, but he must not forget to do the work of an evangelist. In the old days, when our movement was young, every preacher was as a "voice crying in the wilderness." In giving the Great Commission, Jesus said, "Go ye into all the world and preach the gospel to every creature." When he called the disciples, he said, "Follow me and I will make you fishers of men." It is not expected that all preachers will have equal ability as soul winners, any more than it is expected that all preachers will be equally successful in shepherding the flocks. But whether one succeeds on a large or a small scale is not the thing we are considering. The question is, does he place evangelism where it properly belongs? Does he desire to win souls to Christ? Does he deliberately plan for evangelistic success? Does he use his ability in the fullest measure in trying to reach others?

All things considered, if a man can do it, it is better for the church if the pastor himself combine evangelism with his church work and do the preaching in the evangelistic services. And in saying this there is no thought of disparaging the professional evangelist, nor do we say there are not times and places when and where it is wise to call such a one. But it would be a sad day for the church if all the evangelism were to be left to the professional evangelist.

In this article I am speaking from experience, and must, of necessity, speak of my own work. In the Canton, Ohio, pastorate, extending over a period of twenty-nine years, I have done all the preaching in our evangelistic meetings. We have had always a singer to assist with the music. The ingathering in these evangelistic meetings has been as large as that of the churches employing an evangelist.

Here are some conditions that must obtain to bring this success:

There must be cooperation between the church and the preacher. If the people of the church will boost the preacher and work for the meeting as enthusiastically as they do for the professional evangelist, the meeting will be a success. Money must be appropriated for advertising, space secured in the papers of the community, and everybody must talk for the meeting. When an evangelist comes to town it is expected money will be spent, the meeting will be talked up, and everybody will attend. If the same support be given the preacher, the same impression will be made upon the community.

I

The question is frequently asked, "Can one hold a meeting year after year and not repeat?" There is just one gospel, and no matter who the evangelist is there are certain things in that gospel that must be preached to win the people. You may change evangelists every year for thirty years, listen to all their sermons, and when they are done, about the same things will have been stressed by each of them; the only difference is in the method of presentation. A preacher who studies ought to be able to take the subjects that must be preached in a meeting and present them from different angles, so that each sermon will be just as fresh and as new as though he had never preached it before. Preachers are more sensitive about repeating sermons than the people are about having them repeated. When a sermon is repeated it is folly to begin to apologize for it. In an evangelistic meeting there are certain songs that have to be sung, and the choir offers no apology for singing them over and over again. Furthermore, it should be remembered that in the evangelistic meeting one is not preaching to please the church membership, but the membership and the preacher are cooperating to win sinners to Christ. Sometimes it may be necessary to preach a sermon with the sole thought of reaching just one person in the audience. An evangelist who travels from church to church, with four or five other members of his party, does not feel under obligation to prepare his sermons to please the rest of the evangelistic company. They hear the same message in every meeting, but they understand the purpose of that message; and so the whole church constitutes the preacher's evangelistic company, and should use just as much common sense in the work as the few who travel with the professional evangelist.

II

Meetings do not hold themselves. They are never successful when we wait for something to happen. They must be planned for. In the Canton Church we keep a carefully selected prospective list. This includes Bible school people, parents and other relatives of persons in the school, unaffiliated Christians who have moved into the city, persons to be cultivated—in

(*Continued on page* 25.)

Christ Calls His Own

By R. D. McCOY

Kakujiro Ishikawa
1867-1930

PROFESSOR ISHIKAWA, who for thirty years has been the most outstanding member of our church in Japan, especially in its relation to other Christian bodies, died on December 29, 1930. He has been widely and favorably known as a leader in Christian education, and has represented our people on various occasions on educational committees, and also for many years on the National Christian Council of Japan.

Professor Kakujiro Ishikawa received his college training in America, studying in Ohio State University. It was while in America that he united with the Christian church, being baptized in San Francisco. Upon his return to Japan, he began his educational work. His most important position was teacher of English in the Peers College, Tokyo, a school established for the education of sons of the nobility. He early acquired a splendid knowledge of the English language, standing among the best in Japan in this regard.

In 1902 when the Foreign Christian Missionary Society decided to establish a Bible College and boys' high school in Tokyo, Professor Ishikawa was called to give full time to the building up of this work. He left his position at the Peers College and the opportunity of securing a life pension to cast in his lot with our incipient institution. His first position was teacher of "The Life and Times of Jesus" in Drake Bible College, Tokyo, which chair he held for twenty years. He also taught English and other subjects but it was as a student and teacher of the life of Christ that he excelled.

In 1906 when the boys' high school was established, Professor Ishikawa was appointed to its principalship, which position he held until his death. He had but recently participated in the celebration of the twenty-fifth anniversary of this school.

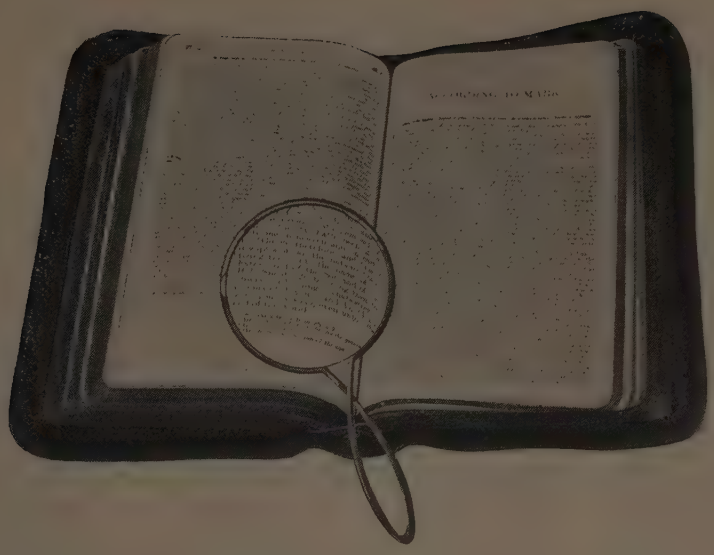
Professor Ishikawa never served as full-time pastor of any of our churches, but he gladly gave much of his strength to preaching. Every year throughout his long career he visited one or more of our districts in the interior, helping and encouraging the pastors, preaching nightly for a period of two or three weeks or a month, and loyally supporting the missionaries in all their work and plans. This itinerating was done mostly during vacation times and often at no little inconvenience to himself and family.

Professor Ishikawa visited America in 1909 as the official representative of our Japanese churches to the Centennial Convention held in Pittsburgh, Pennsylvania.

One of the outstanding characteristics of this noble man was loyalty. He loved his Master and his church. He was a loyal Disciple in every sense of the word. He knew our plea, as few others in any land know it, and taught others to know and appreciate it. He was also a man of great faith and devotion. The growth of the Takinogawa Church is due in no small measure to his efforts. He loved the missionaries and worked in closest harmony with them in the interest of church and school.

He is survived by two brothers and two sisters in addition to his wife and six children. One brother is a professor of English in the Higher Normal School in Tokyo.

It will be all but impossible to fill the place left vacant by the passing of this great man. Our hearts go out in sympathy to his own dear ones and the wide circle who shall miss his wise counsel and guidance.



Are Critics of Missions Justified?

"We Should Save America First!"

By ROBERT M. HOPKINS

IT SEEMS quite presumptuous to ask a man living in New York City to answer the criticism of foreign missions heard so often that "We should save America first." If there is any city in all America where one might be influenced by his environment to succumb to this criticism it is here in the midst of this "greatest of home mission fields." But the editor of WORLD CALL has had the temerity to approach not only a New Yorker for this answer, but one who spent ten years doing Sunday school work in Kentucky where he came into first-hand contact with the home mission needs of the southern mountaineers and Negroes, and another ten years as a secretary of the American Christian Missionary Society where the national problems of home missionary work were in constant review.

But even to one who carries the needs of America close to his heart there are vital reasons why we cannot postpone the foreign missionary enterprise until the task at home has been completed.

Aside from our obedience as Christians to the command of our Lord to go into all the world and make disciples (without reference as to when we should find a convenient time), aside from any sense of gratitude we might have in doing for others what Paul and Barnabas and the other early "foreign missionaries" did for our forefathers in their barbaric state, aside from the greatest truism in life—that we are saved by losing ourselves in service to others (which applies to nations as well as individuals), there are more immediate reasons why the foreign missionary task cannot be postponed.

It has just been my privilege to make a fifteen-thousand-mile trip through South America in preparation for the Eleventh World's Sunday School Convention which is to meet in Rio de Janeiro in 1932. This gave me an opportunity to visit not only the work which our brotherhood is doing in Paraguay and Argentina, but also the work of other churches in Brazil, Uruguay, Chile, Bolivia, Peru, Ecuador and Panama. It is in its perspective that the missionary work of Latin America is best understood. Here the Roman church has long been dominant. And the Roman church in North America which we have known has been one thing, while in South America it has been quite another. This is not the place to arraign a religion that through tyranny and oppression has produced such dire poverty and fostered gross ignorance. The situation has been overwhelming. No wonder the student youth of Latin American republics are rising in revolt. No wonder that governments suspected of connivance with the old order are being overturned.

Mexico is a splendid example of the missionary opportunity in Latin America. At last a government came into power that challenged the domination of the church of Rome. The two powers came to grips and the government won. And then the church went on a strike, withdrawing the hierarchy and ordering the clergy not to work. Church buildings were open, the people were free to worship in them, but the church refused leadership until the government should surrender to its demands. In this crisis evangelical leaders counseled strict obedience to the government. While the regulations regarding property holdings and a na-

tive-born clergy worked some hardships upon them, they nevertheless were in sympathy with the ultimate purposes of the government, and they so declared themselves. This gave evangelical Christianity a standing that it had never before been accorded. How could any Christian in the United States of America conversant with this unparalleled opportunity refuse to send all possible reenforcements? A handful of evangelical Christians, less than fifty thousand in a population of over fifteen million, are face to face with the greatest challenge that has ever come to them to lift high the living Christ. Moreover the eyes of Latin America are upon them, so that in a large measure as goes Mexico so will go all Latin America. Can you imagine any home mission enthusiast who really understood it all declaring, "We must not help win such a victory as this in Mexico until we have completely evangelized this favored land of the United States of America into which I happen to have been born"? No, no, my home mission comrade, we will not do as did a certain righteous man who came to the place where lay a man in sore need: "He looked at him, but passed by on the other side."

BUT there is further reason for going forward immediately with the foreign mission task when it is considered primarily from the standpoint of our own self-interest. We may have deluded ourselves in the past with the thought that it was little concern of ours that famines devastated India and tyrannical monarchies oppressed China, while ignorance and superstition reigned supreme on the banks of the Congo and in the highlands of Tibet. But these nations and all others are now rapidly becoming our next-door neighbors. The radio, the telephone, the cable have made our world a whispering gallery, while a multiplication of the means of travel is rapidly eliminating distance. From Egypt to the Promised Land I journeyed not long ago on a comfortable sleeping car crossing in a single night the sandy wilderness over which Moses led the children of Israel for forty years. You can fly across it in a very few hours if you are really in a hurry. The Orient is nearer to New York City today from the standpoint of both communication and transportation than was the great Northwest when Marcus Whitman made his first home mission pilgrimage to far-away Oregon in 1836.

As these nations come closer together it becomes increasingly apparent that they must all be Christian. Good health, personal welfare, economic security, the peace of the world are all dependent upon the adoption by all nations of those basic principles which are to be had only through acceptance of Christianity. Said Abraham Lincoln in 1858, "This government cannot endure permanently half slave and half free. It will become all one thing or all the other." It may be as truly said today, this world cannot remain half Christian and half pagan. We must either make it all Christian or it will become all pagan.

We are witnessing the collapse of a formal Christian order in Russia. It is being accomplished not by the destruction of church property nor by the persecution of the clergy, however distressing those may be. But a determined, systematic attempt is being made on the part of a whole government to forbid the teaching of any religion to children and youth under the age of eighteen. Red Russia has discovered that the most potent method of perpetuating the church is the teaching method. If the Soviet succeeds in suspending for a generation all religious education, it will mean that the Christian religion will have been eradicated from one-sixth of the world's inhabited surface. Moreover, Russian Communists are making increasing contacts with China, the most populous nation in the world. Already religious education has become the most critical issue facing the church in China. If China's 450,000,000 should be added to Russia's 120,000,000, you would have one-third the population of the world spiritual illiterates, dominated by the principles of the Reds. The whole world is watching with keenest interest the struggle going on in Manchuria. This is not a mere contest to obtain economic control of the Chinese Eastern Railway. There is being waged in the north of Asia a warfare comparable to that which in the sixteenth century brought to a triumphant close the long struggle between Mohammedans and Christians for the control of Europe.

WOULD any ardent home mission enthusiast advocate that in such a crisis America confine her efforts to the Christianization of her highlanders, her Negroes, her pioneers, her Indians, her foreign-born, while withdrawing all help from the forces upon whose fighting Christianity's future may depend? That is not the strategy which won the World War. There are brave men and women now in China who are giving their life blood that Communists may not triumph over Christ. Shall we send them word that their heroic stand is no concern of ours? Chiang Kai-Shek, president of the Chinese Republic, publicly takes his stand as a Christian at a time like this, for he has come to see that the only force which can successfully combat communism is Christianity. The Chinese problem has become the world problem of our century; American Christians cannot escape responsibility for its solution.

Saved to Serve!

The baby at two months when first taken in charge by the hospital

The miracle of love and care transformed her into this sturdy child at four months of age

At three years, the same child looks out upon a happy life with her foster parents

By DR. HOPE NICHOSON

ONE sunny October morning in '26, a blind man led by a little boy made his way slowly and haltingly to our hospital entrance at Bilaspur, India. Partly hidden under his tunic of rags and tatters was a little bundle which he handed to one of the nurses. When we opened the bundle, two solemn brown eyes peered out of a little drawn face and a tiny bit of humanity feebly moved the little sticks of bones covered by parchment-like skin.

The man told us that he had brought us his two-months-old daughter—he could care for her no longer. Her mother had died when she was nine days old. When the baby cried, all that he knew to do was to give her a little pinch of opium. This muffled the pangs of hunger and soothed her into a drugged sleep. The marvel to us was the fact that there was still life in that little bundle of bones and skin.

Before we took the baby we asked the father to sign a paper relinquishing all claims. This hardly seemed necessary as her future did not look very promising. However we must needs be a hopeful lot, and it sometimes happens that when such a child has reached the age where he or she can earn a little, a long lost father or mother may appear and take the child away. This man was willing to sign a paper or give his thumb print as he could not write. The man who brings milk to the hospital added his thumb mark and a second witness was our Christian motor driver who signed his name in English. We had the paper registered and the baby, whose name is Keji, was ours.

The first few weeks were a struggle. It was difficult to adjust her to a proper diet and schedule but more so to help her overcome the opium habit she had already formed. The warm winds were beginning to blow and the mercury was hovering around 100 to 110 in the shade. Dysentery is always lurking in the background in India and is the special foe of bottle-fed babies. In less than two days our baby was lying limp and lifeless and had lost two pounds in weight. Two pounds make a lot of difference when at nine months you weigh only nine pounds! Her frail strength could not hold out much longer. One of our young Christian mothers, who had a three-months-old baby of her own, consented to come and feed little Keji, too, because mother's milk was the only thing that could save her. And it did.

After many months she began to look quite natural. She had a winsome smile and was much beloved by all the staff and nurses. However, a hospital is not the ideal place for a well baby and by the time Keji was a year and a half old she had entered that class.

One of our fine Christian families had lost their only child several years before. The father is the head master of our Boys' Middle School in Bilaspur, one of the leaders in the church, and an outstanding man in the community. They wanted a child to love and we had Keji.

Christmas morning the nurses dressed her in a new Christmas-present frock and took her to church. After the services she went to her new home to be the Christmas gift for Mr. and Mrs. G. L. Nathaniel.

Although Keji is only four years old now, her foster parents have made plans for her education and regularly set aside a certain sum for the purpose. As she owes her life to the services of the doctor and nurses, her parents are planning nothing less than medical training for her, that she, too, may do her bit to help suffering humanity.

The Confession of a Missionary

BY THE AUTHOR OF THE EPISTLES TO THE CHURCHES

I

A QUAKER missionary once remarked to me, "This living the Christian life is a man-sized job." I agreed. Furthermore, I used to think that I was just the man for the job. However, the study and experience of the years have led me to believe that my Quaker brother and I were altogether mistaken. Living the Christian life is no more a job for a mere man than speaking worlds into being, causing suns to shine, or any other achievement of Deity.

II

But to come to my confession: I used to mouth New Testament terms as a typewriter shoots words across a sheet of paper. It was so easy to tell folks to love their enemies. I really imagined that if one tried hard enough, such a thing were possible. The credulity of those years makes me smile. But now, when the sublime injunctions of the Sermon on the Mount are cited, I chuckle incredulously. Not that I lack reverence for the Savior's word. It is only that I have sounded the depths of the human heart and know its limitations.

Come, let us be honest. Let us dare to strip away the camouflage which will not let us see ourselves as we are. Why not admit what in our hearts we know to be only too true? The sort of thing the Sermon on the Mount demands of us is not in us by nature. No one was more fully aware of that fact than the Savior himself. Had he harbored any misconceptions or illusions about man, which we know he did not, the last week with its unspeakable climax would not have failed to dispel them. I am not such a bad sort myself, but I must confess that loving my enemies (apart from Christ, mind you) is something that flies in the face of all I am. Nor do I delude myself with the thought that that sort of thing could ever be put into me or brought out of me by any process of mere natural cultivation.

There are two Greek words that are used for love in the New Testament—agape and phileo. Agape is divine love. "God so loved (Agapeo) the world. . . ." Phileo is the human affection. How my amazement heightened when I discovered that it was with this divine love (agape is the word used where we are enjoined to love our enemies) that I was to love those who despitefully use me. Clearly, if such a miracle was to be wrought in me, I should have to find an infinite power of love not my own which would put out of business my native selfishness and make me what I was not.

Again I would beg, let us be honest. Let us do away with cant. Multitudes of Christians are living on the dead levels of mere profession, in whose hearts the dynamic of divine love has never burst forth in the splendor of the Christ of the Cross, because they prefer to deceive themselves and be deceived about human nature in general.

I have been ten years on the mission field endeavoring to be Christian and attempting to teach others "the way," but I must confess that such things as Christ demands of his followers are not in me. Furthermore, I realize that, apart from a mystic union with Christ, they never could be. Love as Jesus loved? Walk as he walked? Be meek as he was meek? Think of his utter disregard for personal gain; his willingness to suffer anything, to go any length, to be treated as a criminal, yea as a dog, if only others might be blessed. And am I to be of that mind? Why, the hidden forces of my being, the volcanic upheavals of my soul, the master passion of my heart—these are forces which combine to place me at the opposite pole.

YOU might as well try to build a skyscraper upon quicksand as to rear the temple of the true Christian life upon a purely human basis. Facts are stubborn things and in all the realm of nature there is none so doggedly stubborn as this: Man is corrupt; he has made self his center; the poison flows in his blood; sin as a principle has come between him and God, the source of love, and plunged him into death; his flesh has swallowed up his spirit. And now you would bid him walk as Jesus walked?

Christians need to face this glaring enigma squarely. Unless they do they simply deceive themselves. I protest, this living the Christian life is more than a man-sized job.

I can never forget with what force all this was brought home to me ten years ago when I first came to the mission field. I fell back horrified, for I found that filthy beggars did not move me to compassion as similar sights did the Master. Such degradation filled me with something akin to loathing. How I cried unto God. With what agony of soul I viewed myself and the world. It brought me to the brink of despair. For the first time in my life I saw the exasperating limitations of the purely human. The logic of the situation bore down upon me with the force of a demon. Either Christ had for me what I had never yet discovered or else Christian living (I do not mention service, for if the life is right that will take care of itself) after the Christ pattern is impossible.

III

Light came after years of struggle. As I see things now nothing could be more simple. It is when we take our stand at the center of the Christian system that order and harmony rise out of chaos. The center is the Cross. The Cross is the hub of the Christian system; from it all the spokes of truth radiate; to it all the roads of Bible lore lead. The Cross is not only the anchor of shipwrecked souls. It is the true dynamic of Christian living; the spring of all Christian service worthy of the name. Missionary endeavor and achievement without it is a misnomer.

In the first place, the Cross speaks, as no philosophy or dogma ever could, of the utter failure of man. Whether we will or no, the Cross is God's microscope which lays bare the loathsome germs of man's moral leprosy. In the light of the Cross man's pretenses simply become colossal insanity. Though he paint his flesh-life with all the glorious tints of our marvelous civilization, neither that nor anything else will ever bring him from under the judgment of the Cross. You could as easily hide the sun as hide what is in man now that the Cross has spoken. It may be a truism to say that human nature put Christ upon the Cross but there is nothing we are more prone to forget. Calvary is the arraignment of all flesh.

In the ruined Coliseum at Rome, the scene of perhaps man's greatest moral degradation in history, now stands a cross, symbolic of the world's conquest over baseness

When at last the full-orbed splendor of the Cross burst in upon me, the great enigma ceased to be anything more than a simple problem in addition and subtraction. "Our old man was crucified with Christ" (Rom. 6:6). I saw myself there with Jesus. He had taken me with himself to the Cross, not to patch up my old self but to put it to death. The sin-principle, once a veritable seething volcano (like Vesuvius overgrown with flowers at the surface but boiling with fiendish gases within) that might at any moment convert Mr. Missionary into a veritable savage, has been put out of business. Christ did it on the Cross.

The Sermon on the Mount without Calvary would be one of the cruelest things ever foisted upon the human race. Without Calvary the ethics of Christ would be simply preposterous; and those who talk so glibly of them without first giving to the Cross its place and pointing out its far-reaching significance, are mouthing terms the true meaning of which they have no conception.

Christ's law springs from his life and unless his life flows as a stream through me it is useless to speak of Christian living. Now the Cross makes possible this very thing. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." It is to be *the faith of the Son of God* that is to govern this life. Not simply faith *in* the Son of God.

We have been brought to this: If it is not Christ living in me, as one crucified with him and raised with him, and working through me, it is not Christian. The Christian is not in me by nature. I must draw upon Christ every moment by an active cooperation with the Holy Spirit. When I cease to do that, I cease, in the true sense of the word, to be Christian.

As a missionary I had to be brought to it. Ten thousand defeats, a deep-seated conviction that in spite of missionary work I was living far below Christ's ideal, an all-consuming desire for victory over indwelling sin, a thirsting after the fullness of the Spirit, my soul a furnace of intolerable yearnings for God, conscience lashing me and convincing me that Christian living according to the Christ pattern was a very different matter from that which I had achieved —these were the things that brought me to it. I repeat, it brings us to this: If we will not die with Christ, believing that on his Cross our old self was crucified that the body of sin might be destroyed, bearing in mind that the moment we come down from the cross, so to speak, the flesh-life reinstates itself; if we will not count upon the Holy Spirit to impart to us a Divine life, causing us to sit in heavenly places as far as our spirits are concerned, in utter oneness with Christ; if we will not, I repeat, be crucified with Christ that our self-life may give place to the life of God, we cannot in the truest sense be Christian.

However much our age may wish to deny the miraculous, the Christian life is a miracle. It is either that or it is not Christian. When it ceases to be supernatural, it ceases to be anything of significance to our blind and groping world.

Is Courage the Missing Link?

The Church Feels Its Need in Order to Make "Resolutions" into Action

By MARY CAMPBELL

"FROM resolution to action," was the challenge of the Home Missions Congress which met at our national capital in December. This Congress faced the gargantuan task confronting the American church of making sincere and honest effort to win to Christian discipleship the people of North America, helping them to discover and accept for themselves and for society at large the full consequences of that discipleship. No single home missions agency or Christian communion is adequate for such a task.

It was a representative assembly with 800 delegates from thirty or more denominations and organizations. There were Indian, Negro, Mexican and European foreign-speaking workers. There were board members, pastors, laymen, school principals, circuit riders, nurses and home visitors.

It was an informed assembly. Since 1928, commissions and subcommittees had been studying present-day home missions problems. They had informed themselves about the changing city, new rural problems, immigrant movements and new policies necessitated. They had studied overlapping and under-churched areas and possibilities of comity arrangements. And with all of this, there had been a definite study of a need for a new and more effective method of promotion and education among all our Christian forces.

It was a courageous assembly. They were determined to make an honest revaluation of motives and methods, human needs and the Christian message—and having faced it squarely, to assume the full consequences of such an honest appraisal.

Not only was the task of home missions and its administration, along with promotion and cooperation, discussed in general, but it was discussed in every phase and division of the work. Boarding schools and their services to different groups, the financial policy, grants and aids to churches and schools, general supervision of workers and work, erection of church buildings and church architecture, personnel and recruiting for service in home mission tasks, furlough and old age pensions for such workers—all this was brought into discussion in some of the groups.

Every discussion forced recognition of the hampering of the work of Christ due to the divided church. This was driven deeply into the consciousness of the congress at one of the evening sessions when Mrs. Ruth Muskrat Bronson, speaking for her own people, the American Indians, showed how denominational overlapping and competition had divided her community and her own family among four struggling churches. The deadly stupidity of the divided church was further seen when Mordecai Johnson, president of Howard University, brought a scathing rebuke to the church, divided not only on sectarian lines, but on racial and geographic lines. Northern and southern white churches and colored and white congregations were declared to be the scandal of American Christianity.

The discussion of the race question and the indisputable race prejudice in America was frank, wholesome and kindly. The Congress expressed its profound conviction on the subject in these words, "That to deny justice and fair play to an American because of color or race is as pagan as the caste system in India is unchristian." The church must take a pronounced stand on this question of fairness and justice to the Negro as an American citizen. But the Negro does not present the only point of race discrimination. The Mexican and Oriental, likewise, suffer. This proves a very serious obstacle to our efforts to evangelize these people. Furthermore, looking at it from the practical point of economy, there is much work in religious education and group worship which could be carried on under one ministry except for this racial attitude. Not only is there a discrimination of race and color, but also of religion as exemplified in the long history of injustice and ill-usage of the Jewish people on the part of professedly Christian people.

THE discussions of the various types and fields of missionary service brought prominently into view the need for frequent and fair evaluation of all missionary efforts in any field or phase of work. No board should assume that a work once begun should always be maintained. In fact, boards show their trustworthiness in administration by exercising sufficient courage to discontinue phases of work which have no far-reaching effects, which hold no promises for the future or which have undergone material modification through changing conditions.

Some examples of changing problems are found in work among foreign-speaking people. Where a few years ago the foreign-speaking pastor, whether Slovak, Russian, French or Japanese, was the most important type of leadership, today the second generation American-born, public-schooled children of these groups demand leadership by English-speaking people who sense and understand the problems of the bilingual home. Changes in our immigration laws which affect the tides of immigration from Europe and the Orient have limited the problem of the foreign-speaking work in

the East and West, but augmented it in the South through the demand for Mexican cheap labor. Thus the Spanish-speaking people have become our most imminent immigrant problem and the necessity for a trained Spanish-speaking leadership is urgent and will probably continue through a generation.

A re-study and re-evaluation of the educational work carried on among the highlanders, the Indians and the Negroes, presaged some changes of policy there. The group making a special study of town and country reached the opinion that the southern mountain people should not be treated as a peculiar people in either program or publicity, but should be considered as a part of the rural group. Because of the rapidly changing conditions which are bringing the modern world into these areas, there should be an honest study made of the educational situation in areas where they are located. Mission boards should face honestly whether they are competing with public school forces, and make statesmanlike adjustments by using missionary forces toward a distinctly Christian contribution, since it is the intention of home missions to supplement rather than substitute for the responsibilities of the state.

This policy, made effective among the Indians, leads to the "gradual and wise abandonment of the segregated Indian boarding school," since Indian education in the local public school permits a missionary emphasis on the vital importance of a wholesome, normal, responsible family life for the Indian.

For the Negro, too, there is no doubt that ultimately the school will be turned over to the state, but survey of the factors entering into this missionary service brought the group to the opinion that such a time had not yet arrived. Never was there a greater need for our mission boards to continue to strengthen and develop their Negro colleges and secondary schools. Negro leadership in every position and profession is urgent but especially is there need for a trained ministry. At present there are only about a hundred men in college and seminary, definitely preparing for pastoral leadership of our hundreds of Negro churches among all communions.

The committee on comity presented a study of over-churched, under-churched, and inefficiently churched areas. The time has come to eliminate any competitive enterprises. It is equally important to recognize that a board has not fulfilled its duty to the church by providing preaching only. It must direct and cherish the mission church's life and activities looking toward a rich and responsible Christian program for the community it serves.

On the last day of the Congress, in a general session, these words came as a challenge from a speaker on the floor—"The power of the church lies in courageous action." The full-grown conviction of this assembly was that the important consideration in the practice of cooperation in the great home missionary enterprise is not in method or technique, but a question of attitude and spirit. We have the technique to analyze the situation requiring cooperative action, and we can develop the method to handle it as soon as all groups concerned sincerely desire to work cooperatively. The group did not wish to underestimate the difficulties found in the solution of these problems, but it felt sure that no difficulties could prove serious enough, that no obstacles would be sufficiently insurmountable, to hold the home mission workers from cooperation and unity when they really desire it.

The 800 have returned to their homes and places of work. Whether this Congress marks an epoch in American missionary advance or proves to be simply a gesture depends on what we do about it. The power of the church lies in courageous action.

These Three

By Ethel Johnson

FAITH

PEOPLE turned to gaze at him in admiration. His eyes were blank for he was blind; but somehow, he seemed to be looking into worlds of joy and peace that other people knew not. He held his head high—and no one thought of feeling sorry for him. One felt only awe at the courage which seemed to radiate from him as he "tapped" through a world he could not see.

HOPE

THE washerwoman stooped over the tub and rubbed the clothes as if the board were something to be polished. As she stood up to see who was coming, she had difficulty in standing upright. She wore a water-splashed dress and large bedroom slippers. Her dark, straight hair hung in strands around her face. She fairly beamed—but her eyes had a wistful look in them. I read in those eyes dreams that were still alive. I wondered how many dreams had been rubbed into towels and shirts—dreams that could never be rubbed thin, but seemed to come out every time, as fresh and clean as the clothes themselves.

CHARITY

SHE was a glorious, charming girl. After all, tonight was very important. Wasn't there a party and people on whom it was necessary to make an impression? She just must buy that lovely blue dress. She'd go right home and tell mother. But suddenly, she had a vision of mother's ancient coat and the coming convention that mother was planning to attend. Good old mother, always taking the back seat without a murmur.

Clothes may not be everything, for the girl was popular that night; but then how can one account for the fact that mother was made chairman of the next annual convention?

—In the *Christian Advocate.*

Listening In On the World

A Review of Current World Happenings from the Christian Point of View

By JAMES A. CRAIN

THE New Year begins with the financial depression which had its inception in the stock market break late in 1929 having reached its greatest depth to date. The present economic situation is the most serious in fifty years, except for the post-war depression which had its beginning late in 1920, lasting through 1921 and ended about the middle of 1922, in the opinion of Col. Leonard W. Ayres, vice-president and economist of the Cleveland Trust Company, in *Capper's Magazine*. His graph of business conditions from 1880 to 1930 shows eight major and seven minor depressions, each of which has been followed by a period of above-normal prosperity, usually commensurate with the depression preceding it. According to Col. Ayres, business is now stationary at 23% below normal, with encouraging predictions for the months just ahead.

In the meantime unemployment conditions throughout the nation are growing more serious. President Hoover's commission on unemployment will make no estimate on the number of jobless, but the American Federation of Labor, from statistics gathered throughout the country, estimates that 5,000,000 persons were idle in November, with 300,000 added to that figure in December. If these figures are in harmony with the facts, we may expect to see the number of unemployed reach at least 6,000 in mid-January and early February, when business and industry are experiencing the post-holiday lull and when department stores, post offices and other business organizations have dispensed with their extra Christmas help.

Porter Lee, speaking for Col. Arthur Woods, chairman of the Hoover committee, told the Federal Council of Churches' executive committee in Washington last month that the unemployment crisis might be expected in mid-January. He urged the churches to conserve their enthusiasm, their funds and their assistance in order to throw them into the work when the novelty of the task has worn off and many of those now motivated by enthusiasm have grown cold. He predicted that the first funds provided for relief will have been expended by then and that political and economic motives will have been dissipated by that time and that only those who are driven by a moral conviction will remain at the task. He urges the churches to be diligent to seek out the so-called "white collar" group in their neighborhood and in a tactful manner put them in touch with the various agencies for relief. Many churches are going further and providing actual relief. First Christian Church, Houston, Texas, under the leadership of Dr. Harry G. Knowles has opened up a soup kitchen in the business district, feeding all who come. In this time of need the churches should first attend to immediate necessities, then give some thought to prevention of future situations of this nature.

What can we do about it? Well, for one thing, Col. Ayres' graph shows that there has been a major depression in this country on the average of every six years and two months since 1880, and in between times there has been a minor trade depression every seven years and one month, or a financial upset of some kind on the average of every three years and four months. Isn't it about time we started to make some provision for the presence of an unwelcome guest who must be entertained every three years? Some things are already being done. Proctor and Gamble, makers of Ivory Soap, by intelligent study of sales trends are able to adjust production so that their employees are assured of forty-eight weeks' work each year. Columbia Conserve Company, in an industry notorious for unpaid seasonal labor, by studying manufacturing methods is able to keep its regular force going all year at a high rate of wages. Hart, Schaffner & Marx, Endicott-Johnson Shoe Co., General Electric and other industries are working on the problem. When industry turns to its human problems with something of the same engineering genius which it has applied to its conquest of materials we will see a vastly different relationship between the worker and the industry in which he is employed.

One of the things which can be done about unemployment is to ask Congress to pass Senator Wagner's bill providing for the establishment of n a t i o n a l employment agencies throughout the country, for putting jobless men in touch with jobs and for gathering accurate and reliable data about unemployment. He proposes that the government shall make long-time plans for public improvements which can be gotten under way without loss of time in periods of depression and unemployment. He would exempt from taxation all funds reserved by employers and employees for unemployment insurance.

So the American Bar Association voted for repeal of the 18th Amendment, did it? Not on your life! The Bar Association sent out 28,000 ballots to its members. Only 20,139 were returned, and of these 13,779 voted for repeal and 6,340 voted for retention of the amendment. Figures show that less than half of the membership voted Wet, for if you add to the 6,340 who voted Dry the 7,861 who did not vote at all (and the Wets are voting in every possible "straw vote" these days!), you will find that the "majority" claimed against the amendment is in reality a minority. There are in the neighborhood of 150,000 lawyers in this country and to advertise the "straw vote" taken by the American Bar Association as representative of legal opinion is simply ridiculous—or would be if there were any way for the public to get the facts about it from the daily press.

In spite of Mr. Will Hays and his movie standard of morals, conditions in the motion picture industry are constantly getting worse. A new super-war film depicting the British air service is perhaps the worst yet. Scenes of drunkenness and sex run riot, men "walk the plank" from a German dirigible, an airplane crashes the dirigible and both fall flaming to the ground with their occupants. These are, of course, tricks of photography, but the horror is genuine. In an aerial battle the audience is given a close-up of a German aviator wounded and strapped into his flaming machine, while his horrible death screams fill the theatre. . . The audience is treated to all sorts of plain and fancy death scenes in the bombing of a German ammunition depot and at the end, as a sort of *dessert* to the whole horrible mess, the two brothers who are the principal characters of the play, in a German prison are condemned to death as spies. For their delectation two executions take place. One brother, breaking under the strain, threatens to reveal plans of an impending attack, whereupon the other brother kills him. The final scene of this nerve-soothing production shows the execution of the other brother. For liquor, for sex, for death, and for murder this film cannot be excelled. Let Elder Will Hays and Deacon Carl Millikan arise and sing, "Praise God From Whom All Blessings Flow!"

Which reminds me to say that Representative Grant M. Hudson has introduced in the House a revision of his earlier bill for Federal control of motion pictures. The new bill is known as H. R. 9986. It provides for a Federal commission of nine persons, four of whom shall be women, to have charge of supervising motion picture production at the source. The Commission shall have power to examine scenarios and to supervise the making of the pictures. It puts motion pictures in the class of public utilities and subjects films to interstate and foreign commerce regulations. The Bill enacts into law the code adopted by the industry and requires conformation to its standards.

Call the Doctor!

The Familiar Phrase Takes on New Meaning When It Comes from Distressed India

By DR. VICTOR RAMBO

A SUCCESSFULLY operated-on cataract case spreads the news in nearby villages that vision can be restored in the Christian hospital at Mungeli, India. Three men, thirty-seven miles away, start out to walk to your hospital. Of the three men's six eyes, only one eye can see. The one-eyed man takes the lead. He carries a cane over his shoulder. Rice and grain are bound in the grimy square fold of cloth tied to the cane. A six-foot bamboo rod is held with the right hand. The second man holds it tightly also with his right hand and peers, for his cataracts let him see light and certain close shadows. The third man cannot tell light from darkness. His eyes blink and turn nervously. He holds a bamboo rod in his left hand, led in turn by the second man. They each wear a loin cloth. They trudge barefooted for three days to reach your hospital and arrive tired, but with hope and joy in their faces. You, through your doctor, can save the one eye of the first man, and both eyes of the second may have the cataracts removed. The third, one of the 1,500,000 totally blind of India, will never see even the strongest lights. We tell him so.

"But you gave vision to the man from our village that came here. He told us of your work."

We are sorry we cannot do anything.

"But you are promising to give vision to these two men who have come with me. You *can* help me," he insisted.

No, we couldn't do anything. Nine-tenths of the blindness of India is preventable if taken in time. In this case it was too late. A change from hope to despair came over his face. He mingled with other patients, groping his way to one side where he started moaning:

Oh, my God, what did I do?
Oh, my God, what did I do?
Oh, my mother, what did I do?
Oh, my mother, what did I do?
Oh, my father, what did I do?
Oh, my father, what did I do?

Over and over went this penetrating and colossal hopelessness condensed into a fearless, sobless, heart-rending tune.

"Don't sing like that," we cry. We could not stand listening to what we could not help. And we told him of Christ who made blind lepers our happiest Christians, Christ who could satisfy the soul and give vision of God and forgiveness of all sin. But he couldn't understand and continued now in a lower note the outpouring of despair.

At the door of the Mungeli, India, hospital

The man standing is totally blind, cannot tell day from night except when the sun's heat touches his skin. He is one of a million and a half in India who are totally blind, nine-tenths of which is preventable. The woman standing has septic eyes. It will take three months' treatment to help her. But she cannot stay at the hospital and there is no one in her village able even to put the medicine drops in her eyes for her. The woman sitting is the wife of an Indian evangelist whose eyes have been saved by two operations on her lids and two on her eyes. The little girl is under treatment for eye trouble in the hospital and her vision, taken in time, will be saved.

Such is our field, oh Church of Christ at home. Your representatives proclaim him as best they can. But if the church "shall hold her peace, the very stones shall cry out."

What a subcontinent is India! From the movable tent villages on the goat tracks of high snow-bounded mountain pastures through villages in extremes of fertile land and villages in unbelievable barrenness to the villages among the salt marshes of the coasts, over 500,000 villages there are, with an illiterate population of over 300,000,000. Yes, some of this num-

ber are in the crowded tenements of the new industrial centers, but even here a kind of village life is continued, for in a way these, too, are but villagers who have gone seeking their fortune and expect to go back to the country again. Real India is a village India, diminutive clusters of mud huts, microscopic in scale when compared with the immensity of plain or mountain in which they are set. Only a small proportion of these villages are touched by railway or metalled roads. The vast majority of them are approached by unmetalled roads or winding paths between the fields, the former usually impassable, or almost impassable by wheeled traffic after rain, while the latter cannot afford passage to a wheeled vehicle at any time.

In these villages in the Central Provinces the Disciples of Christ are at work. Here your hospitals and dispensaries (see page 29) are surrounded by those who live in these villages. There are nine hundred villages within thirty miles of Mungeli which is just one of your stations, and beyond these villages are others, uncounted, depending on you for help. From all directions they come in carts and baskets and beds carried by men and horses and elephants and camels, the crippled, the undernourished, the opium-fed, the blind. We go out to villages at call and when the touring season of dry roads comes, but mostly the sick come or are brought to your hospitals, the Christian hospitals and dispensaries. Space forbids telling of all that is being done in your hospitals in India, of relief being given, of training of qualified nurses and midwives, all with such abominably poor equipment and inadequate budget.

The capable staff of the Jackman Memorial Hospital and Training School for Nurses. In the third row, the missionaries are, left to right, Miss Caroline Pope, Dr. Hope Nichoson and Miss Alice Clark

Nearly half of the infants born in India die before the age of one year. *Superstition Number 1.*—Opium should be given to infants from one month to eighteen months to help them to grow, keep them from crying, prevent disease, etc. "Doesn't the government sell it to us?" they say. (The government is slowly cutting down the consumption of opium by increasing the tax upon it.) *Superstition Number 2.*—(A) No water should be given to an infant before it is six months or nine months old. (B) No water in fever. *Superstition Number 3.*—Slapping, pushing, hot abdominal fomentations are necessary for an infant's digestion. *Superstition Number 4.*—Abdominal pain and flatulence is cured by applications of a red-hot sickle in fifteen to forty places on the abdomen of the infant. Your Mungeli doctor has seen an infant almost unconscious from the shock following such a procedure.

An infant had convulsions repeatedly. The grandmother had been rounding out by force the elongated head normally present in the newborn infant.

Superstitions, uncleanliness, social diseases—your hospitals are bravely attacking them all to give motherhood a new hope and a decent start to infants.

The infant grows—lack of milk for artificial feeding means weaning by giving adult foods. This makes for weakness. Practically all children have typhoid, making those that live immune for later life. Fortunately the digestion holds out, the lad goes to school. Multitudes of hookworm attack the soles of his feet, but only a few stay to cause anemia. Your hospital examines him every year while he is in school. He gets a vermifuge. Are there lice in his head? Treat. Infected tonsils? Remove, if parents permit. Trachoma, or granulated lids? Treat and operate if necessary. Needs glasses? (No budget for these.) Blood disease? Injections (budget allowing). Pyorrhea? Scale and clean, and give a toothbrush. Underfed? Advise milk; know he will not get it. ("How can we buy milk?") Give him a dose of cod liver oil when the teacher sends him to the hospital. (Budget is low, must be careful.) We cannot give to all the children so we make it more difficult to get.

This girl has tuberculosis? We are glad to have picked this up early. This makes three cases. Tuberculosis is very prevalent and presents a problem of great proportions, but you have a sanitarium in Pendra Road. These three cases will probably recover. Chicago, almost the healthiest city, has a sanitarium with nine hundred and fifty beds. India has 318 millions of people, one-fifth of the people of all the earth. Consider the new and old slums, the millions of women

secluded behind the purda, the uncleanliness, the ignorance prevalent. Yet India's total of beds in all its sanitaria about equals Chicago's. And you in Pendra Road have a small sanitarium, without an X-ray. But what would an X-ray do without budget? Buildings without the proper maintenance are a burden at best, breaking spirits and hearts and health. But plucky and capable are your representatives that attack the tuberculosis problem in India. "This is the victory that hath overcome the world, even our belief."

Our Jackman Memorial Hospital at Bilaspur, India

One lad has an enlarged spleen; quinine mixture for him. Of hundreds of pupils in your schools, very few indeed have a palpable spleen left to tell of their former attacks of malaria, that mighty scourge.

Another boy's uncle has leprosy and here's a spot. In three months this spot will be gone. Our treatment cures 97 per cent of early leprosy if treatment is taken persistently. There are over a million to treat in India. The leprous asylums look after some of the most broken, deformed, maimed lepers. Your hospitals and dispensaries are curing and preventing leprosy. What a task! But we are conquering leprosy.

As we examine these children, a hysterical cry is heard. One of our Christian women has been bitten by a mad fox or jackal or wolf, no one knows which. We send her to one of the government dispensaries which gives anti-rabic treatment.

On the way to one of your hospitals, a patient and his servant drink some cholera-infected water. He tells about his elephantiasis, that monstrous disease which causes legs and arms to swell up until they are as big as bolsters. It came upon him insidiously with occasional attacks of low fever, and it left him weakened. The cholera came on at night. The night watchman called us when the man could no longer walk. Why didn't he call us sooner? Some of your hospitals cannot afford night nurses. Early in the morning he had joined the quarter million who every year perish with cholera. On finding that cholera had attacked his master, his servant fled toward the hills. Strong and well, he would outrun the disease. We begged him to stay and take prophylactic treatment, but he would not. The next afternoon incoming villagers reported to us that the young man had died on the side of the road nine miles away. He had gone nine miles, but he couldn't outrun the disease. Scores of the wiser of the people poured into your hospital for anti-cholera injections.

Eighty-six thousand deaths a year from smallpox. In the Hindu quarter of town a great pile of clarified butter and spices valued at $125 are burning before an effigy of the goddess of smallpox. Smallpox has ravaged the villages for months. Rather than offend the goddess, the populace has largely refused the vaccination so efficiently offered to all in every village by the government. Hundreds have died and the epidemic is waning. A fund is collected. Now is the time to sacrifice the sweet-smelling incense before the idol. Prayers are made for the relief of the people from smallpox. A dozen priests chant scriptural lines. There are in the group many half-nourished children who look on with wonder.

Space forbids telling of plague, of relapsing fever, kala-azar, of the influenza which comes occasionally. A low estimate of those killed in 1918 by influenza is 10,000,000. All the diseases of the temperate zone are found, too.

There is one doctor to 22,000 people, but congestion of doctors in cities makes this figure much too small for country areas. "Even excluding villages on the mountains and forest-clad confines of India, there are places from which a visit to a doctor would entail a journey of several days, where there is no road more pretentious than a footpath through the fields and where no educated person has ever lived."

In British India are ten medical colleges, approximating somewhat A grade schools and twenty-four medical schools, approximating our B and C grade schools. In all the native states there is one medical college and one medical school. The United States has eighty-one A grade schools for a population one-third that of India.

Eighty thousand insane clamor for the 9,712 beds in the 22 mental hospitals in India.

Two hundred thousand deaf mutes, practically all without training, make what signs they can to be understood and listen with their eyes, when they have vision.

Yes, such is our field, oh church at home. Is it hard to believe that if we settle back complacently and hold our peace, the very stones will cry out?

Eighteenth Amendment Declared Unconstitutional!

By JAMES A. CRAIN

THE constitutionality of the Eighteenth Amendment is attacked in a decision by Judge William Clark of the United States District Court of New Jersey, handed down on December 16, 1930. The case at bar, the United States versus Straus and Howey, is an ordinary liquor case involving transportation. Counsel made no attempt to erect a defense against the indictment, but moved to quash on the ground that the Eighteenth Amendment is unconstitutional in that it was improperly ratified. The court took the motion under advisement and forty days later in a lengthy opinion sustained the contention of counsel and granted the motion. The government has appealed directly to the Supreme Court and is making an effort to have the case advanced for an early hearing.

Judge Clark's decision was based upon his interpretation of Article V of the Constitution, as modified by the Tenth Amendment. Article V provides that amendments to the Constitution may be "ratified by the legislatures of three-fourths of the States, or by conventions in three-fourths thereof, as the one or the other mode of ratification may be proposed by the Congress," while the Tenth Amendment reserves all powers not expressly delegated to the United States by the Constitution, nor prohibited by it to the States, "to the States respectively, or to the people." Judge Clark holds that there is an intentional parallelism between the alternatives of Article V and the Tenth Amendment, and that the framers of the Constitution intended that amendments not involving the surrender of additional rights should be ratified by the legislatures, but that amendments providing for the grant of additional power to the Federal government, such as, for instance, the right to regulate the liquor traffic, could be ratified only by conventions called for the purpose. Therefore, he argues, the practice of Congress throughout our national history requiring that Constitutional amendments should be ratified by the legislatures of the several States is in error, both from the standpoint of political science and the Constitution.

The validity of that opinion, of course, must be left to the Supreme Court to determine, but to declare that the framers of the Constitution had such a distinction in mind and yet failed to state so important a principle in specific language is to accuse the Constitutional Fathers of inexcusably loose thinking and equally negligent phraseology. To the lay mind it sounds more like legislation by judicial decision. Judge Clark himself evidently has some doubts as to the fate of his decision when it comes before the Supreme Court, for in the opening paragraph of his opinion he prepares himself for reversal in the following words:

"Even if this opinion meets with a cold reception in the appellate courts, we hope that it will have at least the effect of focusing the country's thought upon the neglected method of considering constitutional amendments in conventions."

In fact, throughout the opinion one gathers the impression that he is arguing that Congress ought to interpret the Constitution in the light of political science and that the coincidence of the existence of alternatives in both Article V and the Tenth Amendment somehow or another binds Congress to such a theory, whether it is expressly stated or not.

To avoid the dilemma of having to declare all of the amendments unconstitutional, since they were ratified in the same manner as the Eighteenth Amendment, Judge Clark rules that all save the Thirteenth and the Eighteenth either limit the power of the Federal government or confirm rights to the people. Since slavery no longer exists in this country, the invasion of rights involved in the Thirteenth Amendment is purely academic. This leaves only the Eighteenth to be declared invalid. The question will come before the Supreme Court on appeal.

IN VIEW of the fact that the Supreme Court has already held (a) that prohibition of liquor traffic is within the amending power reserved by the Constitution, and (b) that the amendment "by lawful proposal and ratification, has become part of the Constitution and must be respected and given effect the same as other provisions of that instrument," and (c), that under the article Congress "may in its discretion substitute" State legislatures for conventions as the ratifying agencies, and (d), that the same kind of representative bodies within the States that ratified the Constitution itself have power to ratify amendments to it, it is difficult to see how this decision can escape reversal. Judge Clark is a man of thirty-eight years of age and in his five years on the Federal bench has been reversed three times.

Whether wittingly or not, Judge Clark by this decision has involved his court in the program of the Association Against the Prohibition Amendment to secure the overthrow of the Eighteenth Amendment

by judicial decision. The opinion in this case is weakened by quotations from and references to known propagandists on the Wet side of this issue. Selden Bacon and Julius Henry Cohen, counsel in this case, are members of the Voluntary Committee of Lawyers, Inc., which is organized to fight the enforcement of the Eighteenth Amendment. As far back as January 31, 1928, W. H. Stayton of the Association Against the Prohibition Amendment wrote to L. F. Robinson of Hartford, Conn., that "this Association has wanted to wait until time and nature made some changes in the Supreme Court" before bringing up the very issue covered in this decision. It will be remembered that since then two members of the Supreme Court have died. Have "time and nature" now made the changes that Mr. Stayton wanted, and is that the reason Mr. Selden Bacon, whose pamphlet on this point of Constitutional law the Association Against the Prohibition Amendment spent $1800 to print in 25,000 lots, was chosen to serve as counsel in this comparatively unimportant case? Has Stayton changed his mind since April 3, 1930, when he wrote to Norman Johnson of New York that the Supreme Court must be left alone for another year or two until its complexion could be changed and this "ratification by convention" idea gotten before the Bar Associations of the country? Or perhaps it is just a step in the strategy outlined by Pierre S. duPont to Dr. Nicholas Murray Butler in a letter dated January 6, 1930, in which he proposed an amendment to the Eighteenth Amendment giving the States the right to regulate the liquor traffic within their boundaries in packages only, the Federal government to protect the States which elect to remain dry, and pointing out to Dr. Butler that when a number of States had adopted the amended plan it would then be possible to bring the entire Eighteenth Amendment before the Supreme Court again and have it overthrown entirely because of the invalidity of the amendment which he was proposing! If that failed he thought it would be easy to overthrow the clause providing for sales in original packages only and restore sales by the glass, or in other words, to bring back the saloon.

Those who believe in Prohibition must awake to the fact that today there is only one enemy of Prohibition in this country, and that is the Association Against the Prohibition Amendment. It is behind the candidacies of Wet politicians, it arranges repeal referenda in the various States, it provides newspaper and magazine opposition to Prohibition, it sends its lobbyists to every State legislature in the country, it organizes protests, straw votes and denunciations of Prohibition, it supports the Crusaders, the Women's Organization for Temperance Reform and every other effective enemy of Prohibition. And back of the Association Against the Prohibition Amendment stands a small coterie of millionaires representing the duPont —General Motors—international bankers' group which, if they can carry out their announced program, expect to repeal the Eighteenth Amendment, bring back the saloon, tax beer three cents a glass "to be paid by workingmen and others," and with the $1,320,000,000 taxes which they estimate the government will receive from this source they will secure the repeal of the personal income and corporation taxes, which Irenee duPont says, would save one of his corporations $10,000,000 a year!

Every Pastor His Own Evangelist

(*Continued from page* 11.)

fact, anyone who can probably be reached is put on that list. We keep in touch with them through the year; we keep up an evangelistic spirit fifty-two weeks of the year; calls are made repeatedly upon these people by various members of the church, then, before the meeting begins there is a concerted effort to win them. For a number of weeks before the meeting a carefully selected list of personal workers constitutes a class in evangelism, where instructions are given on soul-winning, names are placed in the hands of these people, and they go out during the meeting to make personal calls. Every teacher in the Bible school is impressed with the importance of doing personal work, and the general spirit of evangelism envelops the church, and the people work as diligently as others do in a great campaign when the special evangelist is present.

Prayer Is a Factor

Meetings are prayed down, as well as worked up. In all the various meetings of the church there are earnest prayers for the saving of souls, until the people come to feel with Paul, who said, "My heart's desire and prayer to God for Israel is, that they might be saved."

Tracts Are Used

People who will not read books will read tracts. We as a people in every community are misunderstood. We keep in the hands of the workers tracts that will answer the questions that are quite common in all communities. Advertising space is purchased in the city papers, streamers are placed upon the church, and the entire city is aware of the fact that a meeting is on.

When the pastor does his own preaching it helps him to grow. He knows the needs of the people with whom he labors, and when the meeting is over he continues with those who have heard his message and accepted the Christ. And there is no let-down as is sometimes the case when the church comes down from a mountain-top experience, the evangelist leaves, and they go back to the preaching of the pastor. To hold converts is as essential as to make them. This is more easily done when the meeting has been conducted by home forces.

The Spirit of Pentecost in Africa

By PERCY SNIPES

THE most impressive thing I have seen in recent years has been the growth and enthusiasm of our Christians in Congo, who in a large measure are reproducing the *spirit* of Pentecost by their prayer life, their unselfish giving and their evangelistic zeal and love for Christ and his kingdom.

Prayer was essential to the Spirit of Pentecost. "And when they had prayed . . . they were all filled with the Holy Spirit." In Congo our Christians start the day with prayer. Brickmakers, carpenters, printers, hospital assistants, tillers of the soil and teachers, reverently ask God's blessings upon them and their work at the beginning of each day's activity.

If Captain John, of the S. S. "Oregon," is starting on a long journey he gets his men up very early, at three-thirty or four o'clock in the morning, for their devotions, which regularly precede everything else; and wherever they stop for the night they, as a rule, go ashore in the native village and there conduct another service of song and prayer and preaching.

At the regular Sunday and mid-week services of our Congo church, when voluntary prayers are called for, there are always spontaneous and reverent responses, for our Congo church is a praying church.

The Spirit of Pentecost is the spirit of sharing. The early Christians sold their possessions, had things in common—and gave.

In a large measure our Congo Christians are manifesting the Spirit of Pentecost by their sharing and sacrificial giving. Last year the total amount of money raised on the field was $20,580 or $580 more than our Congo Mission is receiving this year from the churches in America, apart from specials, missionary salaries and traveling expenses.

The $5,000 cut this year leaves us with a Mission operating budget from home of only $20,000 and our Congo Christians are more than matching that amount, dollar for dollar, with money raised on the field. That is all the more remarkable when one realizes that most of the day laborers out there get from about twelve to fifteen cents per day.

Many of the Christians are tithers, or more, and some of them are making real sacrifices in their giving. Last year one of our boys in the boarding school was found to be giving one-half of his earnings into the regular offerings of the church, and in addition he was making contributions through the Christian Endeavor and Sunday school.

Another of our generous natives is Captain John of the S. S. "Oregon," who, in addition to his regular offerings of a tithe of his income, gives each Christmas time at the "Love gifts for the King" services, gifts which in their purchasing power out there are comparable to one or two hundred dollars over here, and that is not all, for Captain John is literally giving three or four times his salary, for he could go any day to a similar position on a larger state or company steamer and receive a salary of three or four times what he receives from the Mission, but he chooses to remain with the Mission on a meager salary because of his loyalty to his Lord.

Some give up comparatively good paying positions to go out into evangelistic and educational work for salaries ranging from one-fifth to one-third what they were getting in secular work, and in addition to that they tithe that which they receive as evangelists.

Bondui Pierre, a gardener, and other individuals are supporting their own living-link missionaries and evangelists back in the interior.

None of the thirty thousand Christians in our Mission use tobacco, because they realize that for the price of a few cigarettes or cigars they can keep an evangelist in a back country village for several weeks or months and they choose to put first things first by giving to extend His Kingdom rather than spending for nonessentials for self.

The Spirit of Pentecost is the spirit of evangelism, and our Congo Christians are zealously evangelistic.

From our six main stations last year there went a thousand and thirty-seven evangelists of the gospel of Jesus Christ, and as a result of their work we baptized in 1929 a total of 4,919 persons.

Many of our Christian workmen consider it their happiest vacation to be permitted to go on, and take part in, an evangelistic itineration. I am telling you of people who live and help others to live. Here are some of them:

Lombala Louis, a printer by trade, gladly leaves his printing for weeks at a time to make evangelistic itinerations, accepting as a salary only one-third what he gets for setting type.

TWO years ago Ebote, a splendid brick mason who had been trained in the Mission, was working for a commercial company for a large salary—as native salaries go. He gave up that job and came back to the Mission on a much smaller salary on condition that he be given one or two months' leave each year to make evangelistic trips into the back country.

Nkoi and Beliyo are twelve- and fourteen-year-old boys. They became Christians while in the boys' boarding school at Bolenge. Without money and without price they went back four days' march overland to their own village and there they conducted school and church services, faithfully telling their people of Jesus. Months later when the white missionaries passed that way they found seven inquirers ready for baptism, and one of the seven was an older brother of the two small lads.

Wasa Thomas, the fourteen-year-old son of one of our fine evangelists, spent three years in our boys' boarding school at Bolenge. The month before he graduated his father died of tuberculosis. The lad went back to his village, took up the torch which his father laid down and today as teacher-preacher he is letting his light shine; and through him the light of Jesus brightens what otherwise would be a dark spot in the "Dark Continent."

We have almost one hundred self-supporting churches. One of them in the village of Bakanga, with less than fifty members, is paying its pastor's salary and supporting three living-link missionaries who have gone two or three hundred miles up the Ubangi River to evangelize a tribe of former enemies.

MANY of our churches that are not self-supporting are nearly so. Last year I found Iloko Matayo, a well-trained Mission boy, in his native village—two days' march back of Bolenge. The Christians in the village, under his leadership, had just completed a large well-built church and a nice, comfortable parsonage. They are the two largest and best houses in the village. It is there that the natives gather for school and worship, and for all that is best and holiest and most wholesome that the village has to offer. It is there that they learn of the "life more abundant." When I was there Iloko brought twenty-three candidates for baptism as the fruit of his six months' labor; and I in return gave him the sum of only eighty cents, over and above the offerings from the small band of consecrated Christians in that village. A new church, a parsonage, six months of school, six months of Sunday and mid-week church services in the midst of paganism, and twenty-three converts from paganism to Christ, and it cost our Mission only eighty cents! How my heart yearned within me to give him more, but we are so financially limited in the face of our overwhelming opportunities that we are unable to do the ethical thing of paying our evangelists a living wage, lest by using a little money in giving the much-needed and well-earned increases we keep other evangelists from entering unoccupied areas.

More than a thousand of our best-trained natives are in the back country villages teaching and preaching, and we can easily get many more volunteers for evangelistic services in the hinterland, but we have been unable to match their zeal with Mission funds which are so necessary in establishing His Kingdom in new centers.

The Spirit of Pentecost is the spirit of *prayer, sacrificial giving,* and *zealous evangelism,* and in many respects our Congo Christians have caught that spirit and are passing it on to other individuals and communities in an ever-widening circle.

"If You Do Not Help, Who Will?"

By JENNIE V. FLEMING

WHEN I wakened this morning I had a great feeling of relief and when I was awake enough to realize what made it I knew that it was because our boys and girls are all arranged for and settled as to their plans for the school year and so their parents will not be after me all day today with their problems— that is, all but two. There are two boys not yet settled and I suppose their folks will be asking me to do the impossible for their boys. I am sure I have added dozens of gray hairs over these boys and girls in India who want an education.

It does seem too bad that those who want to go on with their education cannot all do it. Three of our Mungeli boys finished middle school last spring and all wanted to go on to high school. The mission budget allowed for about thirty scholarships only, and there must have been twice that many boys wanting to go. One of our Mungeli boys was granted a mission scholarship and the other boys not. Besides these two boys, there was one more who failed last year in the second year high school and he was so anxious to go on, but he could get no help from the mission because he failed. So Miss Harrah and I have had these three boys and their parents sitting on our doorstep most of the time since. "Miss Sahib, please do something for our boys so they can go to high school." "Miss Sahib, please get us a scholarship from some place." "Miss Sahib, do *something*, you are our mother and father. If you don't do something for us, to whom can we go?" and so on, till we have nearly gone crazy. We can talk to them till we are out of breath, tell them there are no scholarships, tell them we cannot help them all personally, tell them the church has not budget enough to help them, tell them *anything* and still they come and say, "Do something. If you don't, then who will?" And that is true, if *we* do not help them then *who* will?

One of these boys has parents in the Leper Asylum, so it is as though he were an orphan, one of them is an orphan and the near relatives have all they can do to educate their own children. But the uncles of them both are so anxious for the boys to go on that they have promised to help all they can (and I really think more than they can). The leper father says he will give one rupee, about thirty-five cents, a month out of his allowance to help his boy. I do not see how he could do more. I advanced one boy money for his books and Miss Harrah advanced the other. We were in Bilaspur yesterday, to see about and arrange for four boys in the middle school, when our two high school boys came running after the car and calling to us. We stopped and they came up to tell their troubles. They had succeeded in getting their names entered but one boy just had to have fifteen rupees more for books right away or they would cut his name off. Well, we hesitated for some time and talked and talked with him, but it was not advice or sympathy or talk that he wanted and needed but money and we just couldn't have the heart to refuse. So Miss Harrah let him have it. I wonder how many letters we have written and how many hours we have spent on these three boys for high school.

Now for our middle school boys. We did not expect any trouble about them. We have an Anglo-vernacular middle school in Mungeli and our boys have been going over there. This year they have had between sixty and seventy applications for entrance in the first class and they have only room for about thirty-five students. So out of all who were not entered we had five boys. So then began another seige. "Miss Sahib, what can we do?" "Where can our boys read?" "Help us make arrangements for them some place," etc., etc. almost *ad infinitum*. After much talking and persuading of parents, and writing of letters to see if they could be admitted, we have succeeded in getting three of them off to Damoh. But "Damoh is so far, suppose our boy should get sick, the railway fare is so much, can't you get them in closer home?" and so on. The mother of one of the two boys just came to see about her boy. She has at last agreed to let him go to Damoh so we have written to Mr. Rice about him, and also asked about the other one. Maybe we can persuade his parents to send him too. The trouble is they had six girls before this boy came and he is so precious that they cannot think of letting him get so far away. So I do not know just yet what we can get them to do for him. They are poor people, but who of our folks are not!

Then beside the high and middle school boys there are some who cannot go on with their education for some reason or other and some of them want to learn a trade. We have to help them with their arrangements. But now they are all arranged for and all settled but these last two.

No, there is one more, and that boy does so have my sympathy. He really is a man for he is married and has had one child. He quit school when he had finished first year middle school and went to work. We tried to persuade him to go on in school but he would not listen. About a year or more ago he came to us saying he had made a great mistake and wanted to go on through middle school. He has so many fine qualities that we helped him a year but he failed in the second class. For the past few months he has been working with one of our evangelists as a helper. He realizes that he has no opportunity to advance unless he can get some training, so he was anxious to go to Bible College. So we sent his name in with the others who were applying, but he was turned down as they wanted candidates to be at least middle school graduates. So now he has been after me to help him get some place to learn a trade. He said, "I can work for the Lord no matter where I am. And if I can learn a trade that will help me earn more money I can serve him too." I told him I knew of nothing finer than real earnest Christian laymen. The trouble is that it is difficult to arrange for a married man. Most schools have only hostels for single boys. Then, too, is the problem of support while he is learning a trade. So his problem is still unsolved and I confess I do not have the slightest idea what to do for him. And yet I am sure that boy has ambition and aspirations to make something more of himself and if we cannot help him who can?

Ilocano Workers Institute

By Mrs. W. H. Fonger

AN INSTITUTE was held in Vigan last fall, attended by more than forty pastors and Bible women, of the Ilocano region. It was unique in the history of the region because it was entirely self-supporting. The churches helped the leaders some; and they brought chickens and rice and other food for which they were credited on their board bill. The money they paid covered every item of expense, and it was done cheerfully. The same will be done next year. The women stayed at the dormitory, and the men in the upper part of Vigan's new religious education building. The classes were held in the lower part.

The days were full of classes—four in the morning and two in the afternoon, with morning devotions at 6:00, and usually a night meeting. Of these classes only two were conducted by missionaries. One period was spent in discussion of the proposed constitution for the reorganization of the Philippine Christian Mission.

A very splendid spirit was manifest throughout the two weeks and we feel it is the best meeting of its kind we have had yet. Older men as well as younger showed an openness of mind to new ideas that has not always existed. There was a distinct feeling of searching for the real truth of things rather than blindly declaring what "we have always stood for and always will."

The workers of the Methodist district to the south of us were in Vigan in a parallel institute. Mr. Aquino (our local pastor) and Mr. Valencia (local Methodist pastor) were very tactful in working out combined meetings.

We went on some excursions together, had two sessions of volleyball, two social evenings, two mid-week prayer meetings, and a Sunday night service together. A very fine spirit of fellowship was in evidence.

The Latchstring of Tibet

By MINNIE A. OGDEN

Arrangements are being made for Mrs. Ogden and Miss Young to return to Batang within the next few months. Mrs. Ogden went to Tibet first in 1905, while Miss Grace Young spent one term there as a nurse.

MANY of us have been to our great conventions at Washington, D. C., and enjoyed every session, and now we are back in our homes, and have gone into our work with renewed interest and enthusiasm. It's a fine thing to be enthusiastic, but along with our enthusiasm we must show the people with whom we work that we mean to put something back of our enthusiasm, and really mean business the coming year.

I was asked to speak three minutes to the World Convention, and the three little lights went flickering out, one at a time so fast I didn't have time to say much, for of course I was a bit frightened, but I told that great body of people the one thing that was on my heart, the only speech I had to make, and now I am taking this opportunity to tell you who read this what I told them:

I am planning to go back to Batang, as soon as it is possible to go. Many have asked me if I intended to go back, and this answers that question to those who have asked and to many of our friends who may be wondering about it.

I came home from Washington and immediately started going through trunks seeing what I wanted to take and what not. As I was doing this I received a Tibetan letter from one of my girls. She can hardly be called a girl for she has been married a good many years and has several children. She was one of the first to be interested in church and Sunday school and came to our home to play and have a good time when she was a tiny girl. She did not start to our day school until she was eighteen years of age. Her parents were very poor, built walls for a living, and she, too, helped build walls. She decided she was going to school. At one time the Chinese official had compelled the girls to go to school, and she had studied some Chinese and knew a few characters, and could also write a few Chinese characters, but had never studied the Tibetan language. This had been a long time, and to begin all over was a task, but she was anxious to try it out, although it seemed an utter impossibility for a Tibetan girl, and a wall builder's daughter, to learn anything. Very few Tibetans ever educate their girls, and they all thought it very queer for Lha She to start to school so late in life. She was a very good student and carried her books with her all the time. Recess and the noon hour were spent in study while the rest of the young folks had a good time.

After a time we felt she was the one we needed to train for a kindergarten and first and second grade teacher in both Chinese and Tibetan. She studied with the teachers in the school, but we helped her between times so she would get along faster, and we gave her instruction in teaching the smaller children. She learned to write our numbers, and I taught her how to add, subtract and just simple arithmetic that she needed to know for beginners. I had taken a course in kindergarten work, so we made our kindergarten material out of such things as we could get locally. At this time she was not a Christian, but she had been in the habit of going to church, and as she had learned to read she studied her Bible, and became a Christian in a short time.

The letter I received was written by her own hand, and this I appreciated, for so many times the Tibetans feel they must use such polite language and such honorific terms they get one of the very best writers to do their letter writing, and only with the aid of the dictionary can it be read. This letter is too long to publish, and so I am quoting only a few sentences from it. She had written us last year words of sympathy, and she again writes of Mr. Ogden's going, and speaks of how grieved she was. She also said: "One with so loving a heart, and one who has done so much good, as I think of it, I can never in the least repay. When I think of you, I am so sad. I have this to say to you, and it is my earnest hope. You must see if there is any way possible for you to come quickly to Batang. I am praying all the time that you may be able to come quickly. Though I die, I shall never forget your kindness. Please send word to Miss Young, and ask her to be at peace in her heart."

She asked me to answer quickly, and I did answer as quickly as possible, and told her Miss Young and I were planning to come back to Batang in the near future, but the date of our sailing had not yet been decided, and I would be letting her know later about that. Lha She is not perfect, but she has, in the face of obstacles and difficulties, gone ahead and reached the place she now fills in the school, and in the Mission, and it has been a real joy to watch her grow, and develop into the useful woman she now is after years of study and hard work.

MR. OGDEN and I worked for the Tibetan people twenty-three years, and our lives have been made better, happier and brighter for having known and worked with them. Some are bandits and do not care for any of us, but that is true with that kind of people in any country, even in our own. We planned to return again, and spend the remainder of our days for Tibet. Now, I am planning to go back, and help carry on our work, and it seems I am only fitted to work there, not here. Don't any one say: "She may get killed." I have never stopped to think how I am going to die, but the thing that interests me most is: How am I going to live? How can I preach the Christ to the Tibetan people through my life? Yes, I am going back. I intend to keep my promise to Lha She in my letter to her. The task of bringing Christ to Tibet is yet unfinished. We have only touched the border. Tibet still has the latchstring on the inside. Are we going to be ready when the latchstring hangs on the outside to enter with the gospel of our Lord and Savior Jesus Christ?

"Go ye into all the world and preach the gospel to every creature." To me that command includes Tibet, and he has given part of that task to you and to me, and we cannot fail him. Have we disappointed him in the past? If so he expects greater things of us as his workers in the future. We need your prayers, but we must all be willing to back up our prayers with our money. We cannot obey this command unless we are willing to give of our very all. Let us give of our money that Christ may be known throughout the whole world.

THERE is plenty work yet to be done on the border, and we must train our boys and girls there in our work at Batang so they can help us to carry out this command. Some of our boys and girls from the orphanage are already doing this very efficiently.

Why I should be left alone and plan to go back alone has been very difficult to understand. We cannot and dare not ask ourselves the *whys* of life. God leads us every step of the way if we are willing to be led of him. I trust him completely.

May I give this little verse to you, in closing which was sent to me in a letter over a year ago?

"Not till the loom is silent, and the shuttle ceases to fly,
Shall God unroll the canvas and explain the reason why
The dark threads are as needful, in the weaver's skillful hand,
As the threads of gold and silver, in the pattern he has planned."

Yes, among the gold and silver threads must be woven the dark ones, and as we look back over the years how many dark threads have been woven into the pattern of our lives, but how we need the dark threads to make the threads of gold and silver shine the brighter!

The Christ was willing to suffer and die on the cross for the redemption of the whole world, and are not we willing to help carry out the plan of bringing the world to a knowledge of him? We have not suffered as he did, but at times when the cup seems too bitter, we say as he said: "Nevertheless not my will, but thine, be done."

"To These We Hand the Torch"

Health and Happiness Go Hand in Hand

"India's own children are being prepared by our doctors and nurses in the Spirit of Christ to minister to the diseased bodies as well as the sick souls of their brothers and sisters."

IT HAS always been the policy of the India Mission to develop nationals as medical workers and nurses just as rapidly as possible, but in the last few years the rapidity with which some of the second generation Christians have stepped into places of real responsibility in this field of service has been amazing and gratifying that even some of the older men and women have courageously endeavored to improve their service in the art of healing.

The work in Mungeli has been in charge of Dr. Victor C. Rambo for the past six years. It is estimated that one and one-half millions in India are totally blind and four and one-half millions are partially so.

Mungeli and many surrounding villages have their share of people suffering from all sorts of eye diseases. After taking some special training in eye work in South India, Dr. Rambo has been able to make many of the blind to see and through his loving ministry many have received spiritual sight as well.

Hira Lal, a staunch Christian and faithful medical helper for years, is beloved by the whole community, Hindu and Mohammedan, as well as Christian. Mrs. George E. Springer, a trained nurse, is able to do a great deal to help those who, because of custom, are not allowed to be seen by a man doctor. Dr. Mary Longdon, who has given so many years to the healing of the physical distress of India, has just returned to India and these two women, doctor and nurse, must depend upon Dr. Hira Lal to assume responsibility for those phases of the work best done by a man. A fine new hospital unit has just been completed in Mungeli and will aid much in the efficiency of the work.

Associated with Doctors Rambo and Hira Lal are a number of competent workers. S. I. Bennett is a third generation Christian who has given nearly five years of service. He is a trained compounder and a promising Christian. He is assisted by George Ghassiya, a second generation Christian, who has just entered the mission service as a trained compounder.

Our missionaries entered Bilaspur district, India, forty-five years ago. The necessity of relieving the physical sufferings of the people was soon apparent and as soon as possible medical work was opened. From the small dispensary, which was the beginning, the work has grown and grown until in 1924 the fine new Jackman Memorial Hospital building, made possible through the efforts of Dr. Jenny E. Crozier, was dedicated. This had a capacity of thirty-five beds but was soon inadequate, and by remodeling other buildings room has been made for fifty patients and available space has at

Dr. Elizabeth Lutz and Miss Anna Bender all dressed up for a party

times been stretched to accommodate as high as sixty-two.

Only women and children are taken as inpatients but everyone is allowed at the out-patient department where a hundred or more are treated daily.

This is our largest hospital in India and has our only training school for nurses. This is also the only nurses' training school in the district. At present we have about twenty fine Christian young women who are being trained for a life of service among their own people. (See page 23.)

In spite of the fact that there is no running water, electricity, or X ray, the workers are called upon to do all kinds of medical work including major surgery and operative obstetrics.

During the absence on furlough of Dr. Nichoson who has had charge of the work for the past five years, Dr. Mary Pitan, a fine Indian Christian woman, is carrying on with the able help of Caroline E. Pope, who has charge of the Nurses' Training School, and Alice M. Clark who is superintendent of the hospital.

Dr. Pitan is a graduate of the Luthiama Woman's Medical College, and had had several years of experience in government hospital work before coming to Bilaspur. She is a member of the Presbyterian church and a thorough Christian. She really is carrying the executive work in Dr. Nichoson's absence. Assisting her is our own first woman doctor, Moti Soloman, who has just graduated from the same Woman's Medical College. She is a tiny bit of a girl, weighing not more than eighty-five pounds, but is a bundle of strength and energy. She is a niece of J. K. Johnson, of Pendra Road, who has been one of our ablest compounders for many years.

Assisting these fine women is Nurse Rosie Soloman, a graduate nurse and an anesthetist. She has served in this hospital since 1924. Because her service is so thoroughly Christian she is greatly appreciated in the community and hospital.

Nurse Punai Nelson is the laboratory technician. She is our first graduate of the Nurses' Training School of the Jackman Hospital. Having recently married Katt Singh Nelson, the pastor of the Bilaspur Church, she is training Esther Ali, a graduate nurse, who is an outstanding Christian worker, as well. Time fails to tell of the other splendid nurses and workers in this great hospital in India in which Christ is being preached through physical healing.

Our work among lepers has been affiliated with the Mission to Lepers and new buildings have been erected near Takhatpur. This now includes the work that was done at Mungeli and is supervised by David Rioch and his wife, Dr. Minnie Rioch. Treatments, including injections of Chaulmoogra Oil preparations, are also given to out-patients both at Mungeli and Bilaspur, but those willing to enter a hospital are sent to Takhatpur. Para Mani Bai, wife of Mangal Scott, the evangelist at Takhatpur, is a trained nurse who has given eleven years of service to our mission. Bansai Lal is a trained compounder who has given nineteen years of service. These two assist Dr. Rioch in her work.

Pendra Road, which is often called our hill station because of its elevation of 2,000 feet, is an ideal location for our tuberculosis sanatorium. This work which was opened by Dr. Mary Longdon has been in charge of Dr. Elizabeth Lutz for the past five years. In place of the first few huts, where we attempted to care for the most crying needs of our own Christian communities, special wards for men and for women, as well as private cottages have been built. About forty patients can be cared for and with increase in staff and equipment this number could be increased to eighty.

Because of the growing medical work in the community as well as increase in work at the sanatorium, the services were secured of Dr. Peters, a fine Indian Christian young man, who is a graduate of Miraj Medical School. During the absence on furlough of Dr. Lutz, he is doing a splendid work with the help of Anna Bender, who is a trained nurse.

Dr. Peters and Miss Bender are assisted by K. V. Benjamin, the first man to take the regular nurses course in the Miraj Training School for Male Nurses. He is the son of a Christian pastor in another neighboring state. S. Errett, trained com-

pounder and technician is one of our own mission boys of the Damoh Orphanage and has given sixteen years of splendid service. His wife, Shushila Bai, is a wonderful mother to their five children. K. Johnson is a trained compounder with a first class certificate, and his wife, Lach Chi Bai is the first trained nurse of our whole mission. The two of them have been in mission service since 1908 and are now carrying the responsibility for a new dispensary in the railway station town for Pendra Road. They are fine, strong Christians. Khushmani Pai, while she has had no special training, is a valued worker, having been in Pendra Road since the sanatorium first began. Her Christian influence among the patients is without measure and the Christian community honor and appreciate her work.

Assisting these workers is J. Herbert, Panna Lal Shakuntala, Anu Mani and Santa, all young but showing great promise for the future healing of India's pain.

The medical work in Damoh, the home of our Boys' School, is carried on by our poet-doctor, George E. Miller. During the past year, Leta May Brown, trained nurse, has been located in Damoh to help with the work. In addition to a large dispensary work this is a fine location for district medical work and special emphasis is being given to medical work in the villages.

Shoba Ran has been the trained compounder in the out-patient dispensary and at the Boys' Boarding School. He and his wife, who is a practical nurse and school-teacher, have served our missions for seventeen years.

Dr. Jenny E. Crozier has charge of the medical work in our northern district, with headquarters at Kulpahar where our Children's Home, Women's Home, and Girls' Training School are located. In addition to caring for the two hundred or more in these institutions, she makes weekly visits to Jaitpur, Mahoba and Rath often visiting a number of villages along the way.

At the other points where we are carrying on work, there are other nurses and dispensors who could be mentioned because of their faithfulness in carrying on in difficult situations and with little equipment. Dr. Samson Powers is given that title through affection and in respect for his long years of service, mostly in Harda with Dr. Drummond. He has been in mission service for thirty-seven years. Mahoba Christians depend greatly upon his skill and Christian leadership, and Kopahar Hari Bas is the trained compounder assisted ably by his wife Helen, both of whom have given seventeen years of service in this field.

At Jubbulpore, D. Austin, a relative of Hira Lal, has charge of the dispensary. Dr. Jenny Crozier gives the direction that she is able to give to those isolated medical workers who are in the Hamirpur District.

If the India mission only had the money to invest in some of the promising young lives of our young men and women they would not fear for the future of the physical well-being of the workers and people in our mission area, but alas, even now, there is grave doubt as to whether two fine young men, senior medical students at Miraj, products of our own schools, can be located in our mission after they finish their preparations this current year. Dr. Rambo writes, "It is hoped that Prabhu Dyal Sukhananban and Philip James may enter mission service but unless our budget is increased it seems likely that they will have to go into government or other service."

Is it worth while to invest in such lives? Have they not proved our trust in them? Let us see to it that we do not fail them in their ministry of healing.

—*Anna Bender*

Private cottage of Tuberculosis Sanatorium, Pendra Road, India, showing the cook house in the rear

Letter to President Hoover

Hugh J. Williams sends a copy of a letter, translated from the Spanish, written by the president of the Argentine Federation of Evangelical Youth Leagues to President Hoover, expressing their appreciation for his King's Mountain speech. Our young Argentine pastor, Sr. Feliciano Sarli, is active in the League, being editor of their magazine and a prime mover in all the activities of the organization. Through their magazine, annual congress, and radio broadcasting they are doing much to bring the Gospel to the attention of Argentine youth.

To His Excellency Herbert Hoover,
President of the United States of America,
Washington, D. C.

Honored Sir:

The Argentine Federation of Evangelical Youth Leagues wishes to felicitate Your Excellency on the address given at King's Mountain, for in that discourse were extolled the ideals of true religion, that is, of Jesus Christ, the Savior of mankind.

The fact that Your Excellency, like your predecessors, s u s t a i n s these ideals, explains clearly the extraordinary development of that great republic, which like a lighthouse on the North American continent, sends the life-giving light of the Gospel everywhere, s h a r i n g the heritage handed down from its first heroic colonists, who came to the New World seeking religious liberty.

This spiritual light, this knowledge of things divine, this faith in Christ as a personal Savior, is the most powerful factor in the establishment of international peace. What Your Excellency has proclaimed so worthily in the King's Mountain speech, ought to be a model for all loyal governments.

We do not doubt that Your Excellency will continue to take advantage of the opportunities that Providence affords to continue giving testimony of your faith in Jesus Christ, he being the only One able to keep that great country free from materialism and its disastrous consequences.

May God keep Your Excellency many years and give to your great country the clear vision of its high destiny in order that the earthly glory she now enjoys in the family of nations be changed into a spiritual glory, eternal, in the sublime family of the sons of God.

Apropos Prohibition

While the froth at the top and the dregs at the bottom of society appear to be very unhappy about prohibition, the great middle class have been benefited by it to a remarkable degree.

DR. W. J. MAYO.

Rochester, Minn.

Wherever it appears and however it is regulated liquor is a liability. The wets admit that it is a terrible liability by their very willingness to have it heavily regulated if it should come back; but a thing that would be so heavily regulated even by its friends is far too dangerous to bring back at all. The American people had seventy-five years of experience with regulation. They found out that the liability was too terrible to be regulated: they had to get rid of it. And this is what they are doing.

HENRY FORD.

Detroit, Michigan.

Getting Back to the Primitive

By W. H. FONGER

I AM back in the hills of Abra, in the Philippine Islands. By auto I would be less than half a day from Vigan, but as things are I am a good two days away. This is the first time I have tried living here. I have been here one week, will stay two more and go down to Vigan for some necessary conventions. However, I intend to spend most of my time up here during this year and until vacation in May next year.

This place is rather high, much higher than Vigan, and is close to some real mountains. Just to the east, I can look up and see the top of one which the map says is 5,000 feet above sea level. The height makes it cool, much cooler that Vigan. Down there one sweats even sitting still in the house and seldom needs blankets in bed. Here I do not sweat unless walking or working hard, and at night use a heavy sheet and woolen army blanket. The air is fresh and invigorating.

Just now the men are getting ready—nearly all the men in town—to go hunting. They use rope nets which they string out in narrow gullies and take their dogs which chase the wild pig and deer into these gullies or runways, and then they are caught. They kill them with spears. It is exciting sport, I guess, though I haven't gone with them. I hope to some time. A fellow needs to be in right good trim physically to keep up with the crowd over these hills and mountain sides.

The folk up here have a dialect of their own but they nearly all understand Ilocano, so I can talk to them. They are very eager to learn, and when not working in the fields come here around the house and listen to anything I have to say. My companion is a young man. He went down to Vigan with one of our missionaries when he was just a boy and attended school. He graduated from high school and nurses' training school. He is a wonderful help. He is a most earnest Christian and a very likeable young man and practical. I have known him ever since we came to the Philippine Islands and so we are good friends. His name is Lorenzo Sangoy.

Lorenzo has medicines and he tries to treat the sick. They are willing to have cuts and bruises attended to, but for many sicknesses they prefer their own doctors, which we would call witch doctors, I think. Curing illness with them is a religious ceremony. Some other time I may write you about that. Lorenzo also preaches and teaches many things, as also do I. For example, yesterday was Sunday. We arose at dawn and baptized four young people in the river before breakfast. After breakfast we had a meeting, much as at home, with Lorenzo preaching. After that folks begged for instruction, so I started in and kept at it till eleven o'clock, using the Book of Mark. We stopped for dinner and by 3:00 they were back again and we continued till 5:00. By 7:30 they were back and it was after 10:00 before our meeting was over. We teach them hymns which they enjoy very much. We are going to teach the older men to write at least their names. Most of the younger folk have been to school a little. We teach the Bible, of course, and try to show them how to apply its teachings. Through the week we have religious meetings every night, and another sort of meeting every morning. Just now our morning meetings are on "health." The people have the custom of gathering outside, squatting on the ground, and Lorenzo goes up to them and they are glad to have him talk. Later, we shall change to cleanliness of the town, then to gardening, the value of vegetables and fruit. All these things become part of our work and we enjoy it.

I have rented a house already furnished. The house is on posts six feet off the ground, of strong lumber, with a grass roof. It has one room, about 20×25 feet, no ceiling, seven windows, and one door. The furniture consists of a table, a wooden bed with cane instead of springs, and eleven chairs. The windows have no glass, and when closed make the house very dark. They are not closed when I am here, but the people who live here, of course, close them tight every night for fear of the evil spirits. They think I am quite brave because I leave them open. The owners of the house now live in their kitchen, a bamboo shack near the house. I pay $1.00 a month rent and they think that is high. I have a stove being made now—a wooden box 2 x 4 feet and 6 inches deep. It will be filled with clay in which we will set two groups of stones. Pots of fired clay are used to cook rice, just set on the stones and a fire built underneath. I have a stew kettle and a frying pan to help me out. I am my own cook and am having a kitchen built for my own use. It is 6 x 7 feet, high off the ground, with 6-foot walls so I can stand up. The four posts are wood, and the rest is bamboo, floor, roof and all. I let the contract to three men here. They furnish all labor and materials and I pay $2.50.

IN SPITE of the fact that house rent and buildings are cheap here, my living as a whole is high. Food is scarce a good deal of the time. There is always plenty of good rice and the people are satisfied with that, but I need other things, so I bring in canned stuff. Just now there are enough vegetables and I can get eggs and chickens, though they are scarce. I bought in Vigan $10.00 worth of stuff and it cost me more than $5.00 to get it here. It all has to be carried from the end of the auto road. This time I brought clothing, blankets, towels, dishes and even a small trunk, as I need something to lock things in when I am away. A woman carried that trunk on her head and crossed rivers in water up to her armpits, and did not even sweat or grumble. The trunk, of course, was empty, as other women were carrying the contents. I had given the trunk key to Rosita, a friend and trader, who divided the stuff among the women who were going. The men use small horses and put the loads on the horse. We had sixteen people in our caravan coming up, but only about half the cargo was mine. They brought tobacco, cloth, beads, enamel dishes and the like to trade for rice.

OUR first river was wide and swift, and the raft was just six bamboos tied together. It took us one hour and a half to get across. We got into Subo-sub, our stopping place for the night, at 5:00 p. m., thoroughly soaked and tired, for the going had been slippery and the rain heavy. The next day we came on to Lamao, leaving at 8:00 a. m. and arriving at 3:00 p. m. without stopping for dinner. In order to avoid deep river crossings we went away up over mountains that took hours. We crossed the river only twice, once on a suspension bridge, and at Labaan we forded and it was a job. I should have had a camera, a Cinekodak. There were sixteen of us going one way and twenty the other. Our crowd had tobacco, cloth and my stuff, and the others had rice, and no one wanted the cargo to get wet. The river was swift and up to the pockets of my shirt, which meant up to the necks of some of the people. The stuff was taken off the horses and carried on the women's heads, and the men walked one on each side to help the women. There were two young women in the other party who made several trips across, holding each other, and carrying rice too. They were almost up to their chins at times, but they made it. Only one package of mine got wet, except my sacks of food tins. They were so hard and so uneven the women could not keep them on their heads so I said let the horses take them. I forgot about my soap until I got here, but it is still usable. Only a few wrappers came off the cans so I do not have to guess what I am going to have for dinner.

Our Colleges in Full Swing

A Glimpse at Disciples Divinity House

SEVERAL significant advances have been made recently in the work of the Disciples Divinity House at Chicago. Perhaps the most important one is the special arrangement which has been made whereby a man coming to the university to prepare for the ministry may broaden his field of training. It is the conviction of the House that a man preparing himself to meet people of all classes, to minister to their needs, to advise them in times of difficulty, to rejoice with them in periods of prosperity and sympathize with them in their moments of distress should have a broad education, rather than a specialized one. If a man has specialized in theological training during his undergraduate study, why should he spend three or four additional years in the same line of work? So, in addition to his theological training he is granted the liberty of branching out and determining the status of social conditions, the psychology of working with people and the philosophy of life or art of living. Already there is one man in the House who has taken his special work in the department of philosophy, and a second man who is specializing in the department of sociology, while preparing for the ministry.

A second step of material progress has been the completion of the Disciples Chapel. Thousands of dollars have been spent in erecting experimental schools for the students in education; building laboratories for the medical student; supervising special surveys for the student of engineering; but only recently has the idea been evolved of placing at the disposal of the student of religion a workshop similar to the one in which he will spend his days after leaving school. It is the hope of the House that the new Chapel will serve as a practice school for students where they may develop their power of leading others in spiritual growth. Recently, two students, Doyle Mullen and George Mayhew, with the assistance of Dean Ames and Dr. Willett, conducted a very beautiful and inspiring communion service for the members of the Disciples Club. This was the first of a variety of meetings which the students will plan and conduct.

It is seldom we find a person whose time, day and night, is more completely taken than that of a student. Too often he feels that because of his sacrifice in time and money he must use every moment available. Here again the Chapel makes a vital contribution. Each week, just before the Disciples Club supper, there is an organ recital. Students, harassed with study, committee meetings and papers, slip quietly into a seat and relax completely. A close observer will tell you that by only watching their faces he knows they have, for the time, forgotten all work, are oblivious to the rush and hurry just outside the door, and are enjoying a few moments of quiet meditation, silent prayer, and complete enjoyment of the aesthetic surroundings.

Chapel of Disciples Divinity House, University of Chicago

A third step of progress deserving recognition is the work of the Disciples Club. Under the leadership of George N. Mayhew, president, and Katherine Jenkins, secretary, the members of the club have enjoyed a pleasant and profitable fall. This year there are standing reservations for forty members for the supper each Thursday evening. This is an increase of fifty per cent in attendance since 1928. But most important of all is the growth of that "spirit of loyalty" to the group which goes far in creating a spirit of unity for the work of the House.

Drake Sponsors "Back to College" Movement

As part of a nation-wide "Back to College" movement, designed to enroll former college students who have dropped out of school before graduation, Drake University is sponsoring such a program in Iowa. The movement is being undertaken as a step in the solution of the unemployment situation, with a view to releasing to others jobs now held by students who could be and should be in college.

The plan was endorsed by a recent conference of Iowa college presidents and officials, and a cooperative advertising campaign designed to reach young men and women over the state with the "back to college" message was inaugurated. The cooperation of service and civic clubs of the home towns of students with the business departments of the colleges will be enlisted to arrange for financial assistance where necessary. The movement has the endorsement of Colonel Arthur Woods, national director of unemployment relief.

More Activities for More Students

That extra-curricular activities sponsored by a college should reach a larger proportion of the student body, is a firm conviction of President Cloyd Goodnight of Bethany College. In a recent chapel address President Goodnight outlined a college-wide dramatic movement which he recommended for adoption at Bethany. The plan contemplates a governing board of students and faculty members to have charge of a dramatic program of an amateur character which will involve more presentations, the use of more students, and the consequent development of the knowledge and experience of all who wish to take part in dramatics. The present system of highly competitive try-outs, professional coaching and endeavor to place college dramatics on a semi-professional plane, was decried, in that it bars the majority of students from a training that will be intensely valuable to them when they get out in the world.

Bethany is endeavoring to develop also an athletic program that will attract more general participation on the part of the student body, stressing particularly its swimming facilities which are available to both men and women. The swimming department is cooperating with the Red Cross in the giving of life-saving tests during the month of February.

"Peace" Annual Wins Prize

The trophy of the Virginia Intercollegiate Press Association for the best annual of less than 250 pages was awarded to the 1930 Argonaut of Lynchburg College. The presentation of the association cup to Samuel E. Donald, editor-in-chief, and Richard L. James, business manager, took place at a recent chapel hour.

The prize-winning annual was built around the theme of "World Peace." The cover carries the "Angel of Peace," in her outstretched hands the torch of Education and the scales of Justice, while over her head flies the dove bearing the olive branch of Peace. The foreword describes this emblem, representing the combined elements of Christianity, Education, Justice and Peace, as the "picturization of Lynchburg College's ideals and standards."

Significant Facts and Figures

The College of Religion of Butler University reports an enrollment of 124 students this year. It is a cosmopolitan group, representing ten states and five foreign countries, and includes members of ten different religious communions. Graduate students in the college number forty-one, coming from fifteen different colleges. During the past year students and faculty members have supplied

regularly ninety preaching points and report more than 600 additions to these churches.

Phillips University

During the month of December, Arthur A. Everts of Dallas, Texas, addressed the students of Phillips University in chapel and gave three addresses before the ministerial association on tithing. At the close of Mr. Everts' chapel talk 117 students signed the card to become regular tithers. Dr. Royal J. Dye spoke to the student body at chapel recently, and Edwin R. Errett to the ministerial association.

The Phillips debate teams attended the tournament at Winfield, Kansas, where more than 100 teams participated, representing forty institutions. The Phillips teams won twelve debates out of sixteen.

Five of Professor Oberg's students in the department of expression presented a one-act comedy, "Wrong Number," and a one-act tragedy, "Three Friends," before the Masons in the Scottish Rite Temple at Guthrie during the holidays.

A recent addition to the oriental student group at Phillips is Ng Chan Wa, of Canton, China, who enrolled at the beginning of the second semester. The other young men from Canton, Mui Lun Kwan and Mui Yi Shing, and Miss Yuki Sasako, of Kobe, Japan, have been in attendance at the university for some months.

Professor Ross J. Griffeth, on leave of absence from his work in the Bible College, is spending six months in the American University in Jerusalem. He will return to Phillips to resume his classes in Old Testament and church history next fall.

Phillips University has received a rare collection of wild life and curios for her museum, the gift of C. P. Wickmiller, a druggist of Kingfisher, Oklahoma. Among the items are sixty birds of different types, a large buffalo head, moose head, deer head, two sets of deer antlers, and a large number of snake skins, including a boa constrictor.

The architect's plans for the new auditorium will be complete in a short time. There has been a fine response in subscriptions to the new building. Additional funds will be secured as rapidly as possible.

Butler University

Jewish students, men and women, in Butler University have organized a fraternity, to be known as "Avukah." Meetings will be held twice a month. Avukah is a part of a national fraternity of Jewish students, but a charter will not be granted to the local group until it has been in existence one year. This will be the first Jewish fraternity of national scope established on the university campus.

At the forty-sixth annual session of the Indiana Academy of Science, held at Franklin College in December, Butler University was selected as the meeting place for next year. Dr. Ray C. Friesner and Dr. Stanley A. Cain of the Butler botany department are secretary and editor, respectively, of the Academy for the coming year.

Nine debates for the women's varsity debate team at Butler University have been arranged. Butler will meet Purdue, Detroit, Miami, Cincinnati and Akron universities, Kalamazoo Teachers, Akron, Ohio Wesleyan and Wheaton colleges.

William Woods College

William Woods is planning the summer activities on her campus for the coming season. Each year the facilities of the college, including its eighty-five acre campus, golf course, tennis courts, swimming pools and other equipment, are thrown open during the vacation period to a number of state-wide gatherings, which seek to combine instruction, inspiration and recreation in a helpful program. The annual retreat for ministers of the churches of Disciples of Christ of Missouri will convene at the college about the middle of June. The college itself will sponsor a summer camp for high school girls during the summer.

Atlantic Christian College

One of the most helpful organizations on the campus of Atlantic Christian College is the Education Club, composed of students who definitely expect to teach. The club's activities are designed to foster the true spirit of education among its members and most effective work is being done this year. A recent program included the following addresses: "The Kind of Teachers Superintendents Are Looking For," President H. S. Hilley; "The Teacher I Should Like to Be," Renno Jenkins; "The Flag," Elsie Meyers; and "The Purpose of the Education Club," Meeda Weaver.

Faculty members of the Butler University College of Religion, left to right: Dean Frederick D. Kershner; Toyozo W. Nakarai, assistant professor of Old Testament; Everard Roy Moon, professor of missions; Bruce L. Kershner, professor of New Testament language and literature; Miss Allena Grafton, assistant professor of religious education; Thomas W. Grafton, Chaplain and lecturer in the departments of church history and practical theology; Alfred T. DeGroot, instructor in Old Testament; Dean Everest Walker, instructor in church history; and Rabbi Morris M. Feuerlicht, professor of Semitics.

Not shown in the picture are G. I. Hoover, professor of practical theology; Janet M. Macdonald, associate professor of classical languages and archaeology; and Arthur C. Garnett, professor of philosophy of religion.

The College Glee Club directed by Mrs. Elizabeth Yavorski presented a Christmas pageant in the college chapel on Sunday afternoon just before the Christmas holidays. Impressive scenes depicting the Nativity were accompanied by appropriate Christmas carols. A worshipful atmosphere was felt by the large audience of students.

California Christian College

Since a large percentage of America's population continues to be old-fashioned enough to marry for love and establish homes, California Christian College has decided to offer a complete vocational major in "Home Making," to include instructions and practical demonstration of the things that are essential to the right kind of a home. Thus students who attend California Christian may have a rather thorough preparation in a vocation that a majority of them are sure to make their "life work," regardless of what else they may elect to do.

Louise Ely, class of '31, daughter of pastor Marcellus R. Ely of Vallejo, California, was the winner of the annual oratorical content, the subject this year being "Modern Youth and Religion."

Drake University

The Central Church of Christ of Des Moines has produced an interesting motion picture film showing the development of the church from its organization in September, 1860, up to the present time. A complete reel has been devoted to Drake University, which was organized in 1880 by the Central Church. Drake students, faculty and campus scenes of today, and old-time pictures are included in this part of the film. George A. Jewett, who has been clerk of the church for sixty years, and who was among the founders of Drake University, is given due recognition. Mr. Jewett has had the distinction of having signed every diploma ever awarded by the University.

Illinois Disciples Foundation

The increase in the enrollment of the University of Illinois this year evidently brought a corresponding increase in the number of Disciple students. The Disciples Foundation reports the largest affiliation in its history.

During the Christmas vacation Foundation activities were largely transferred from the campus to the home communities of the students. One hundred young people spoke before their respective churches concerning the program of the Foundation.

Transylvania College

The expansion of the curriculum of Transylvania College is giving the college a wider appeal to students with varied fields of interest. A school of music is

(*Continued on page* 43.)

Speaking of Books

Is Christianity Failing to Save Civilization?

IT IS, of course, unnecessary to agree wholly with all that he says to appreciate the fine spirit and exalted purpose of Dr. H. A. Youtz in this helpful little volume, *Affirmations of Christian Belief*. On a lofty plane and with high convictions, the writer, who for the past twelve years has headed Philosophy of Religion and Christian Ethics at Oberlin College, takes an heroic and uncompromising stand on the side of moral idealism vs. mechanical determinism.

While all must perforce agree that, "No one is fitted to be a teacher who regards man merely as a cunning and mischievous contraption of matter, a box of mechanical contrivances," as quoted by Youtz from Leighton, it hardly seems imperative to go to the limit of insisting that our educational system overemphasizes crowd psychology and mechanical reactions, or to ignore the fact that the educational leadership of this generation is making praiseworthy progress in the direction of minimizing standardization and regimentation in favor of a more just recognition of individual differences and of human and personal values.

In short, the point is simply this: If it is unnecessary, and it surely is, for the man who fancies that he cannot speak with the authority of science to be seized with an inferiority complex, neither is he justified in assuming a superiority complex, and especially is this true, when we concur with our author that, "Jesus was not a sentimentalist. He had a scientific devotion to facts and their laws."

Finally, one would express again his sincere appreciation for the noble tone and courageous appeal of this teacher for a stout reaffirmation of the spiritual loyalties. While one may not keep perfect step with him along the more or less obscure path of metaphysics, one would be grateful for his stimulating presentation of a profound and timely question and for his brave and clear call to the heights.

After all, perhaps it will be less the cold, white light from the laboratory window and more the "transfiguring radiance" of rich tinted cathedral glass, which shall warm with truth the head and heart of man.

FRANK M. LOWE.

Girls Who Made Good

LEADERS of girls are constantly looking for stories that will challenge young women to invest their lives in some worth-while service. In the book, *Girls Who Made Good*, leaders of youth will find fifteen stories of heroism and courage shown in the lives of Florence Nightingale, Lady Astor, Frances E. Willard, Mary Slessor of Calibar, Alice Foote MacDougall, and other women who achieved places of distinction and performed deeds of worthwhile service.

Both Winifred Kirkland, who for years has written for the leading magazines, and her sister, know girls well and they always write with a definite girl in mind. Those who work with girls, will find from this book that from which they can draw some splendid stories and illustrations, and mothers who wish wholesome reading matter to put into the hands of their daughters will find this book entirely acceptable. The stories are designed for girls between the ages of twelve and sixteen, although as everyone knows, a good story has no age limit.

CYNTHIA PEARL MAUS.

The Sarcophagus of an Ancient Civilization

THE wonder and the enchantment of the "Rose Red City half as old as time" may now be enjoyed by the American reader. Reached by a scant half-hundred Americans each year this *piece de resistance* of the ancient world may be enjoyed through G. L. Robinson's volume, *The Sarcophagus of an Ancient Civilization*. Because the place and the country are scarce more than legends, the author and publishers are to be commended for the splendid illumination through photographs, drawings, color plates and maps.

This reviewer cannot avoid enthusiasms with regard to Edom and Petra. His own experience as the first American to pilot his own car through the "Lawrence Country" along the edge of the Haj route to Ma'an and thence to Ain Mousa, and by horse to Petra, will not permit a dismissal of the subject with the cold formality of a book review. Every page of Dr. Robinson's own is warmly tinged with the memory of a great adventure.

This book has an unusually wide appeal. Those who love volumes on travel and adventure will revel in the chapters that narrate the journeys to Petra. The book is so arranged that one does not need to read the chapters consecutively. The travel and adventure sections may be read and the chapters on scholarly questions may be omitted.

The geology of the area is included in a chapter by Professor Alfred E. Day of the great American University at Beirut. The student of botany will find his interests remembered in the chapter by the late Dr. George E. Post, also of the American University at Beirut.

The history of the Nabateans, for whom Petra was the capital, is rather scanty. But the available material is treated splendidly by Professor Arthur P. Scott of the University of Chicago. Translations of some of the source materials will be found in the appendices.

Viewing the book as a whole, it may be said that Edom is now to be much better known than before. The Old Testament story is so one-sided in favor of Jacob, that its silence has tended to leave the impression that the national and religious life of Esau and his descendants were of no importance. Through this volume a flood of new light will be thrown on Israel, customs and religious beliefs and practices, through new knowledge of Esau.

The Great High Places of Petra were first interpreted by Dr. Robinson. The types of idolatory and idolatrous practice are not only discussed in thoroughgoing fashion, but this information is of great value to the student for the light it sheds upon ancient religious beliefs and customs of people usually thought of as less pagan than the dwellers in Edom.

The author with great thoroughness of attack rejects the traditional location of Mount Hor with Josephus, the oldest witness to that identification, and many subsequent writers who have cast in their lot to make Jabal Nabi Harun, overshadowing Petra, fill the necessities of the case. Robinson's identification of Jabal Maderah as Mount Hor, twenty-five miles southwest of the south end of the Dead Sea and west of the Arabah, seems destined to general acceptance as the true site.

The Bible student perhaps more than others will find much splendid material in the discussions of the Horite aborigines of Edom. Esau, the problem of Esau's wives and the generations of Esau, all find a place within this remarkable book. The chapter on "The Background of the Book of Job" will throw interesting light on that much-discussed book.

Dr. Robinson has done a piece of scholarly work that very much needed doing. One cannot dismiss the subject without a word of praise and thanks to the British for their splendid attitude toward the monuments of those lands which they hold

Books Reviewed in This Issue

AFFIRMATIONS OF CHRISTIAN BELIEF, by Dr. H. A. Youtz. The Macmillan Company, Chicago, Illinois. $1.00.

GIRLS WHO MADE GOOD, by Winifred and Frances Kirkland. Richard P. Smith Company, New York. $1.00.

THE SARCOPHAGUS OF AN ANCIENT CIVILIZATION, by G. L. Robinson. The Macmillan Company, Chicago.

THE TURN TOWARD PEACE, by Florence Brewer Boeckel. Friendship Press, New York. Cloth $1.00, Paper .60c.

JESUS OR CHRISTIANITY, by Kirby Page. Doubleday, Doran Company, New York.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

as Mandates. The Trans-Jordanian Mandate is a heavy cost upon the British taxpayer, and yet their enlightened policy makes possible not only protection of the antiquities, but protection for explorers and excavators and all who desire to study at first hand in that territory. The work of conservation under George Horsfield merits the praise and assistance of Ameri-

J. B. ROBERTSON.

The Turn Toward Peace

FLORENCE BREWER BOECKEL, Education Director of the National Council for the Prevention of War, and author of *Between War and Peace, Through the Gateways,* etc., is one of the best known writers on the subject of peace in the United States today. Her graduation from Vassar was followed by a year of study in Europe, and her whole public life has been devoted to two causes, the women's movement and the peace movement. She is the mother of two sons and looks upon the peace movement today as involving the same elements of heroism in planning to prevent war that characterized wives, mothers and sweethearts in sending their loved ones to war in 1917-18. The keynote of her new book *The Turn Toward Peace* is found in the dedication,

"To the memory of my father, Albert Brewer, because, like his ancestor who signed the Declaration of Independence at the age of seventy-six, he possessed such courage and readiness for the future as are needed in the world today."

In a brilliant chapter on "War Today," Mrs. Boeckel describes and attacks, modern warfare with its attacks on civilians, the use of airplanes and poison gas as weapons of warfare, and the tremendous financial cost of war as some of the reasons why we must have peace. There follows two chapters on "Ways and Means of Settling Disputes Without War," describing methods of arbitration and conciliation, and the World Court and the League of Nations. A discussion of influences that delay the abandonment of war goes into the question of nationalistic policies of the nations and the menace of armaments. The latter part of the book is concerned with the growth and development of the peace movement. The book also contains a valuable chart of nations with which the United States has treaties providing for methods of settling disputes by pacific means. The appendix contains a valuable and comprehensive bibliography of available peace literature.

JAMES A. CRAIN.

Jesus or Christianity

JESUS or Christianity is one of the finest studies in contrasts that has come from the press recently. The author, Kirby Page, is the editor of *The World Tomorrow,* and a widely known author and lecturer on a great variety of social, religious, economic and interracial questions. He has traveled widely, studying social conditions in almost every quarter of the globe. As the result of his experience as a Y. M. C. A. secretary, with the British and American troops in the recent World War, he became a thorough pacifist and refused to support the war. Since 1921 he has spoken hundreds of times before diversified audiences, but especially to college undergraduates and in student conferences. For four years he was the pastor of the Ridgewood Church of Christ in New York City. In 1916-17 he traveled in student religious work through America, Japan, China and Korea. He is a member of the commission on International Justice and Good Will of the Federal Council of Churches.

His latest book which has just come from press presents a splendid interpretation of the modern meaning of the cross.

As contrasted with Jesus, partially paralyzed and relatively impotent stands organized Christianity in the face of the perilous international, economic, racial and other social problems which threaten our civilization. One is impelled to ask, "Why?" An appalling mass of evidence is cited in this new book to show that the primary reason is found in the frequency with which the churches have blessed and supported horrible iniquities, and that they are still entangled in many giant evils. A plea is made that Christianity move toward the religion of Jesus.

CYNTHIA PEARL MAUS.

Mary Longdon Goes Back to India

By ROSCOE C. SMITH

I WATCHED the boat go proudly out to sea
As through the Golden Gate it made its way
Bearing this chosen one to "India's Coral Strand."
And up above a rift came in the clouds,
And skies of turquoise blue smiled, Bon Voyage,
Upon this Noble Pioneering Soul,
Who said, "I'm going home."
Ah! where is home to such a soul?
Not in some land-locked harbor of content,
Where souls afraid, on pleasure bent rust out in idleness.
But rather where the Ganges turbid flow goes down,
And teeming millions swarm bowed with the weight of sin.
Where superstitions, centuries old, fare forth in mystic garb,
And where corruption and unspeakable things play hide and seek within her temple walls,
While hapless babes are sold to satisfy insatiate lust.
Yes, that is home to her. It's Father, Mother, Brother, Sister dear,
For there she loves to stand and with her hands to serve.
Like One, the Great Physician of another day.
She still believes that virtue comes from Him,
And through her voice and hands and soul, goes out,
To little ones afflicted with disease.
But do we care, that she goes out and fights with beasts within their jungle lair,
And stealthier still, disease unspeakable and leprosy of soul?
Are we content to tarry here where bounteous mercy smiles and surfeits us with every good,
And let our Mary Longdons do and die?
Oh! Brother, Sister, may our souls be stirred by such unselfishness,
When so unworthy we appear to claim her as our own;
May resolution write itself in deeds, and love expression find in sacrifice.

Mrs. J. N. Lester, Berkeley, California, and Philip Rambo, San Francisco, shown in the picture with Dr. Mary Longdon (center) on the deck of the President Polk as she was ready to sail for India

Missionary Organizations

Woman's Society

1930-31: *Sharing in His Power.*

Theme Hymn: *Lord, Speak to Me that I May Speak.*

Devotional Theme for March: *Perfect Love,* I John 4:14-18; Psalm 119:105; Jer. 33:3; II Cor. 9:6-8.

Program Theme: *The Dawning of a New Day.*

Program materials for the Woman's Missionary Societies are as follows:

1. Article (Map Talk) in February WORLD CALL, "To These We Hand the Torch."

What the Christian missionary and national do to bring better health and more joyous life, especially to women and children.

2. Leaflet, "Insuring One Square Meal a Day"—by W. G. Menzies.

The mission does its part in stimulating better methods of farming.

3. Leaflet, "An Indian Village Learns Ways for Better Living"—by Mrs. H. M. Reynolds.

Education for living as it is applied in our section of India.

4. Leaflet, "Yes, I Would Do It Again"—by Mrs. Homer Gamboe.

A people who yearn to know God find him at last—a well of living water.

There is no map provided for the map talk on our medical work which is represented in the articles mentioned above. Use the heavy lines in the two pictures in the India Supplement to give you general locations of the four main areas in which our work is carried on. Then clip pictures of the hospitals and any pictures of medical missionaries or nationals serving as dispensary helpers or nurses and group them about these points at the proper places just as has been done in the India Supplement. It is not necessary that the location be precisely accurate geographically.

There is a very readable story of what medical missions mean in the life of one individual in the story "Saved to Serve." There could not be a more graphic story than that of the little opium-fed baby girl Keji (pronounced Cagey). She is now a little girl of five or six and the adopted child of one of our fine Indian evangelists. That does not sound like the India of which we have heard for so many years, does it? And the spirit of Christ in medical missions is responsible.

There will be another article "Call the Doctor" from the pen of one of our fine medical missionaries, Dr. Victor Rambo, who is rendering such distinguished service in eye work at Mungeli. He is now at home on furlough. In this article he tells us what he believes to be the future of medical missions in India. Whether this article is used in your program or not, be sure to read it. The leader might have one member tell something of Dr. Rambo, born in India of one of the first missionary families our Board ever sent out, and of his work.

There have been many articles in past issues of WORLD CALL from the pen of Mr. Menzies, who is doing such wonderful things in agricultural missions at Pendra Road. See if you can find the picture of Mr. Menzies with some of the prize fruits and vegetables he raised at Pendra Road.

Mrs. Herman M. Reynolds, who wrote the leaflet "An Indian Village Learns Better Ways," is a graduate of Lynchburg College, Virginia. She and her husband have had five or six years of post-graduate work in Vanderbilt University, College of Missions, Indianapolis, and Yale University, yet very modestly and efficiently they are carrying on in a very primitive, backward village of India. There is no such thing as too much education for a missionary, as her articles will show. It all comes in handy some day.

The leaflet, "Yes, I Would Do It Again" is one of the most peppy stories written by any of our missionaries. It tells of the very great price which any caste person in India must pay in order to become a Christian and yet how worth while they consider that sacrifice.

Young Matron's Society

1930-31: *Sharing Him With the Nations.*

Theme Hymn: *We've a Story to Tell to The Nations.*

Devotional Theme for March: *After the Sowing, the Harvest* Eccles. 11:16; Isa. 55:11.

Program Theme: *The New India in the Community.*

Hymn suggestions: "Jesus, Thou Joy of Loving Hearts," "Where Cross the Crowded Ways of Life."

Offertory: "Master, No Offering, Costly and Sweet."

Special music—quartet: "There's a Call Comes Ringing."

See page 38 this issue of WORLD CALL for the suggestions for devotional talks for each of the three adult organizations.

Material in this issue on medical work in India:

"To These We Hand the Torch."
"Saved to Serve."
"Call the Doctor!"

The program materials for the Young Matron's Societies are as follows:

1. Leaflet—"The Cottage System of Education for Village Girls" Mrs. Victor Rambo.

Future Indian homemakers are taught how to make the best contribution to wholesome family and community life.

2. Leaflet (one-act play)—"Sugar and Soap."

Note: This play is given by characters who are supposed to be in their early teens, and may be omitted if no teen-age girls can be trained to give it.

3. Article in January WORLD CALL, "Making the Indian Church Indian" by W. E. Gordon.

How our missionaries are helping the Indian church to express the Indian interpretation of Christ's message.

4. (Optional) Map talk giving educational work to be found in March WORLD CALL. (Might be substituted for "2.")

Guild

1930-31: *With Him on the Way.*

Theme Hymn: *Where Cross the Crowded Ways of Life.*

Devotional Theme for March: *The Light of Perfect Love,* I John 4:14-18; Psalm 119:105.

Program Theme: *Faint Light Through Latticed Windows.*

The program materials for the Guilds are as follows:

1. Leaflet—"Insuring One Square Meal a Day" by W. G. Menzies.

The County Fair and the Experimental Farm show the way to more food for more people.

2. Article in February WORLD CALL—"Saved to Serve."

New methods for old in the care of children point to more sorrow-free days.

3. Leaflet—"Lighted to Lighten" by Mrs. Homer Gamboe.

The hopes planted in many a heart through disseminating educational methods.

4. Leaflet—"The Individual Becomes Worth While" by Fay E. Livengood.

How lives have blossomed into new beauties through the happy privileges of Christian faith.

(Optional) Educational Map Talk—"Character Building En Masse."

Additional material is provided in articles on our medical work in India appearing in this issue of WORLD CALL. (See boxed insert in second column this page.)

We suggest as a feature of the devotional service that the song printed on the inside back cover of the program booklet "India's Call" be sung and that in response the poem given on the devotional page entitled "Answering India's Call" be read. Both of these poems were written by former missionaries of ours in India.

Programs for March

Circle

(For unmarried young women 18-24)

March Topic: *The Land of Contrasts.*

Worship Theme: *Beauty in Art.*

They Could Not Die

A CERTAIN Circle lay on its deathbed several months. Its illness was lonesomeness! You would be lonesome, too, if all your friends moved away or married or outgrew you! That is what had happened. A sorrowing Adviser stood by the bedside, feeling all alone. You know how Elijah once stood sorrowing at the entrance of a cave, feeling all alone. But God led him forth to find Elisha and then many more friends that he did not know existed. Well, this sorrowing Adviser remembered one who yet remained, and who had been active in the Circle; so she called her, and together they finally thought of several who might be interested, and who might bring the Circle back into an active life of fellowship and service. And they were! And they have! And the Circle is once more! To be sure there were only ten to do it—but ten who are really interested can do anything. Each of the ten chose one of the six Samajes. Strange—they say that Samaj is the Hindi name for *group*—but at that particular meeting Samaj meant one person in two cases, and two persons in four! Funny groups! That was only temporary, though, of course. Each Samaj is going to get other young people to help—young people who have not belonged to a Circle. Simple—when you have faith and hope, yes, and love, isn't it?

—From *The Indiana Tidings.*

The following observations that have been made by the writer in visiting various Circles may be helpful to you.

1. The worship services which have been participated in by several are almost without exception more interesting than those conducted entirely by one person.

2. Those Circles which allow the *reading* of leaflets and material from *Youth Adventures With God* are the ones who are doing the most wailing over lack of interest and inability to get new members.

3. Many Circles are more concerned in "raising" money than in "giving" it. Remember to put the giving first and to give in porportion to what you spend for other things. Then watch your offerings grow!

4. A number of Circles are giving plays on Sunday evening programs in their churches for the purpose of increasing their offerings.

5. Some Circles are using to good advantage the offering boxes which may be secured from the United Christian Missionary Society. Most of the members of one Circle already have their boxes full and their offerings to these boxes, of course, do not include their regular dues for which they have offering envelopes.

Senior Triangle Club

(For boys and girls, ages 15-17)

March Topic: *In the Schools and Orphanages.*

Worship Theme: *Creative Living.*

Meeting the Young People of India

DURING the month of March we are to meet young people of India—those with whom we have been "sharing life" in the boarding schools of Mungeli and Damoh.

The program for March will be an excellent one to present before groups in the local church or special invited guests of the Triangle Club.

Give special attention to the worship period. Note the theme—"God's Temple." Use such hymns as "Take My Life, and Let It Be" and "Just as I Am, Thine Own to Be." The Bible reading should be given from memory, and the helps found in *Youth Adventures With God* used in the words of the leader.

You have three leaflets and a dramatization for your use this month. Under the general theme, "Meeting the Young People," are three sub-topics—The Girls' School at Mungeli, the Boys' School at Damoh, and the Boy Scouts. The play, "Sugar and Soap," is a dramatization which should be preceded by the article on the Girls' Boarding School at Mungeli. Ask the Triangle Club members to keep in mind the fact that the young people referred to in the program material are those in our mission schools, whose lives are touched by our missionaries.

Refer in *The Star of India* to chapter one, "From Outcaste to Captain." Note the relationship of the theme in this chapter to the leaflet material.

The Triangle Club members will find the book, *Goal*, interesting. It tells how a boy in our Damoh Boarding School made "goals" in his own life—in school, in the workshop, on the ball team, on the farm, and in the Christmas camp. His last goal is winning the heart of Seoti, a girl in the Boarding School at Bilaspur. If one of the Triangle Club members has read this book, it would be very appropriate to have a review given. This book sells for $1.00 and it may be ordered from the United Christian Missionary Society.

March is the close of the third quarter in the missionary year. It is the time for the remittance of offerings. Have three-fourths of the aim of your Senior Triangle Club been attained? Also as you check your aims in members, attendance and reading have you shown progress during the year, and are you assured of reaching your aims?

Intermediate Triangle Club

(For boys and girls, ages 12-14)

1929-1930: *Trails of Discovery in India.*

OUR last program on India! Have we made the most of these three opportunities to get better acquainted with the boys and girls of that land and have we a keener interest in the missionary program of our church there? We must make the most of this third opportunity. Why not give especial attention to a map and poster exhibit along with the regular program? Too much cannot be said about the importance of visual education for we know by our own experience that things seen are usually remembered longer than things heard or read.

A little competition between the boys and girls to see which can bring in the best maps and posters might be a good way to stimulate interest, or it might be better to make the most of class spirit by arranging the exhibit by classes to see which class has the best workers. Judges from the adult society will be glad to come in and pin on the blue ribbons and it is always a good idea to give some special recognition or reward for work well done. If the collection of pictures has been made from WORLD CALL and *King's Builders*, as was suggested at the beginning of our study, there should be a number of these posters also and those who can get them will find that the *National Geographic* and *Asia* often contain beautiful colored illustrations that will be very fine for such use. Often the public library will lend pictures and maps, and among the adults of your church you may be able to find some interesting curios. The India Supplement to the December WORLD CALL had four double-page picture-maps that will help us to get better acquainted with our mission stations and our missionaries working in each, and it will be best to mount these and pass them around in some systematic way for close observation and study. Certain individuals could be made responsible for presenting the missionaries from each station or they might like to represent the different missionaries and tell where they work. It would be a fine idea if they became interested enough to write to their missionary and thus continue their interest in India.

For special numbers use the poem, "Sister India," that appears on the first page of the India Supplement of December WORLD CALL as a reading. You might also get some adult soloist to sing for you the song by Rimski Korsakoff called *A Song of India.*

Devotional Study for Women's Missionary Societies

March

Worship Theme: *Perfect Love Casteth Out Fear,* 1 John 4:14-18; Jer. 33:3; 2 Cor. 9:6-8.

BEFORE Jesus came to reveal God's perfect character, men did not know what perfect love was, or of its ministry. Confucius had taught his wonderful system of ethics. Buddha had taught his great doctrine of renunciation. The Israelites had the Mosaic law and the prophets. All these were good, but they all lacked the perfect revelation of God as love. It took a Son of Man, going about ministering, teaching the words of power and life, healing the sick, even lepers and demoniacs, raising the dead for the help and comfort of those who mourned, and thus showing himself the Lord of Life, helping any and all who were in need, to show that God is love. "There is no fear in love; but perfect love casteth out fear." Fear and love are opposed to each other. They cannot abide together. The animist has fear for his religion. He fears the spirits that he thinks dwell in the trees, stones and sticks all about him, and thinks they will harm him unless he keeps them appeased. And when any misfortune comes he believes that somehow he has displeased some spirit. The worshiper of idols pays homage to his gods and goddesses to keep them favorably inclined towards him. And when an epidemic of smallpox comes to the community everyone says that "Mother Devi" (goddess) has brought it because of her displeasure and she must be appeased and persuaded to take away the scourge. In a street in Jubbulpore I saw a group of Hindu women singing as they moved slowly along and in the midst of them was one woman lying full length in the dust rolling over and over, moving toward a temple to the goddess. She was performing this special act of worship and was supported by the others, to persuade the goddess to take away an epidemic of smallpox. But when such as these know of the love of God they lose their fear. They know that God is love and cannot bring misfortune on them.

Those without Christ are filled with fear not only in this life but they are full of fear concerning the hereafter. The terrible things the Hindus believe about the course of the soul from the moment of departure till it gains heaven, if it ever does, should turn a thinking person from belief in such a religion. Sadhu Sundar Singh says: "Without Christ I was without hope and full of fear about the future life. Now, by his presence, he has turned fear into love and hopelessness into realization; and fear is transitory, but love is eternal."

Love, having cast out fear, does several positive constructive things. *Love fills.* Jesus said that those who hunger and thirst after righteousness should be filled. The life of Pandita Ramabai proves this. She was so hungry for the truth that she made every effort to find it, but was never satisfied until she found the love of God in Jesus.

Love uplifts. It is said of Lilavati Singh that "in 1907 she was selected to go to Japan as the Indian delegate of the Young Women's Christian Association to the Student Federation Conference at Tokyo. She was astonished by the independence of the Japanese and she greatly admired the Japanese women. She spoke sorrowfullly of her countrywomen: 'It is all beautiful here, but like the mother who loves her sick, delicate and unhappy child more than the beautiful and happy one, so the more I see of what the women of Japan have gained and accomplished, the more my heart aches with love for my poor beloved India and my own sisters there.'" Her life of uplifting service for her own people shows the sincerity of her words.

Love heals. Said an Indian woman to her teacher, "I have heard you tell about Christianity, but I never understood what you meant until I entered the hospital." There are many thousands whose hearts can be entered by the gospel only by the way of healing.

Love enlightens. In all mission work the workers seek to open the darkened windows of the mind. It is not enough in Kulpahar to heal the bodies of women and children, and feed and clothe them. Their minds must be opened by teaching to the beauty of God's printed word. Even middle-aged women learn to read and so are able to use their own Bibles. Love prompts all our educational work.

Love shares. Only one thing could induce workers, whether foreign or Indian, to live in lonely places such as Rath, Kotmi, and many of our outstations, and that is the desire to share with others the wonderful knowledge of Christ.

In Jeremiah 33:3 God promises to show great and difficult things to those who will call upon him. This has certainly been proved in the work of Christian missions. The earth is encircled by those who are doing the great and difficult things God is showing them, in their efforts to make his love replace fear in the lives of needy people.

MRS. MAYME J. SCOTT.

Devotional Theme for Business Woman's Missionary Guild

March

"The Light of Perfect Love"

IN 1 JOHN 4:16 we read that "God is Love." In Psalms 119:105 we find that "Thy Word is a lamp to my feet." God the loving Father would not have any of his children groping, fumbling in the dark. He sent his Word, but it was not a light to the feet of every child of his. Not all could find him in the printed page. So he sent his Son to tell the world that God is *Light* and *Love.* And he, if lifted up, will draw all men through the darkness to God, the Father. Even India loves the Light of his life, though not yet does she see that he reveals God the Lover.

It is our blessed joy and privilege to help lift up Christ, the Light, that India may find God.

"I would suggest that you put your emphasis upon love, for love is the center and soul of Christianity."—Mahatma Gandhi.

Intercession

Love fills. With this thought let us consider that many, many of India's people never have enough food, and pray that the Father may show us ways for our love to help India to produce food enough for her people.

Love heals. Let us constantly ask the Father to lead us in ways of healing India's suffering ones.

Love enlightens. May God work through us to bring the light of knowledge to India's people.

Love shares. Pray for the love that shares the living faith we know with those who lack.

Devotional Thought for Young Matrons' Missionary Society

March

REFER to January WORLD CALL and find the development of the devotional theme for the Woman's Missionary Societies: "After the Sowing, the Harvest." Stress the thought that as surely as God has promised the harvest if we but sow, that there will come into being transformed community life in India, as everywhere the Seed is sown.

Free Literature on Race Relations

Since February 8 is to be nationally observed by churches and other religious bodies as Race Relations Sunday, the Commission on Interracial Cooperation, with headquarters in the Standard Building, Atlanta, announces that it will send to any one interested a package of literature designed to be helpful in preparing sermons or programs on this subject.

A postal card request will bring the package without charge.

The Religious Education Calendar

The department of religious education of the United Christian Missionary Society and the Christian Board of Publication are furnishing again this year a beautiful calendar for the Sunday schools. This calendar will be of practical help to the Sunday school superintendents as it lists the special days of the Bible school, notices concerning the ordering of supplies and where supplies may be ordered, information as to the latest graded and uniform Sunday school materials, and practical helps and suggestions for every superintendent of our Bible schools.

This calendar may be had free by ordering from the department of religious education or the Christian Board of Publication.

Good Ideas

That May Be Used Anywhere

A Leaderless Meeting

MRS. G. J. DANIELS, wife of the pastor of the church at Plainfield, Indiana, solved the problem of a leaderless missionary meeting in September, when so many of the members were still away on vacation, by using questions and answers on the subject, "Searching for Treasures in the Caribbeans." The answers, consisting of pictures and clippings from MAY WORLD CALL were scattered around the room, pinned on curtains, etc. The questions were laid on a table and each woman took one and as quickly as possible found her answer, laid it aside and returned for another question slip, until they were all gone. A prize was given to the person finding the most answers —a product of the Caribbeans, Miss Banana—a banana dressed up like a baby. After all the answers were found the women sat down and discussed them with much interest.

For the Preacher

Some clever ideas have been followed by some of the pastors in our churches. W. D. Groby, pastor of the church at Mt. Vernon, Kentucky, had planned a series of missionary sermons for the evening services to run throughout the year. A series of twelve were planned, one being given each month. The first sermon was "Why Missions?" The following seven sermons were on various aspects of the theme "Why Foreign Missions?" Several sermons are to be preached on Home Missions and the relation of Home and Foreign Missions. The series will be concluded by a challenge to the church—"What of the Future?" Mr. Groby states that it is his purpose to make these sermons the basis of all missionary effort in his church. But he is also planning a church school of missions.

Another interesting plan is being followed by A. P. Wilson, pastor of the church at Fort Worth, Indiana, by which his church put on an educational week, which began with WORLD CALL Sunday on January 18. The first night was held a WORLD CALL banquet, and the subjects for the following week were: January 18—"The World Mission of the Church," January 19—"The Work of the Local Church," January 20—"Our Work Abroad," January 21—"Benevolence and Church Erection," January 22—"What Is the United Christian Missionary Society?" Plans such as these are most helpful in deepening a sense of obligation and responsibility among the membership of any church.

Echoes From Everywhere

Gathering Up Loose Ends

In August there were thirty-five in-patients in the hospital, of whom seven were children. One major operation and six minor ones were performed. Of the 503 outpatient treatments, sixty-one were charity. There was no unusual case, just the common ulcers, itches, eczema and wounds. We have not often had other doctors in town bringing patients to the hospital, but in August there were three outside doctors with cases, and two cases were sent to us by another doctor in town. While the medical work was slow the office work was caught up, with books audited and statistics of past years gathered and filed. We helped a little in the national campaign for funds for the Anti-Leper Society.

W. H. FONGER.

Vigan, Philippine Islands.

Bus Service In China

Mr. Lee Hou-fu and myself visited Luchowfu recently. The entire trip required ten days of which six days were spent in Luchowfu. Several meetings were held with the workers, and with all the church members, to study the aims and methods of the Five-Year Movement, and to promote enthusiasm for it. The conditions in this district and the spirit of the people are greatly improved since last year.

A new automobile road has been constructed and public omnibuses are now running several times a day between Luchowfu and Chao Hsien. This will greatly facilitate travel to Luchowfu, especially at times when the steam launch cannot ply all the way to the city.

EDWIN MARX.

Nanking, China.

A Full House

At the time of the dedication of our new church our district convention was held here with about one hundred guests. It was a time of fine fellowship, and an offering of $93.00 for church erection and missions brought in from the churches.

We asked to entertain the Tinguian guests and had more than we anticipated. Our house (like others here) is all upstairs, with the first floor a cemented basement. We fixed one side of the upstairs for the women, the center part for dining-room, and the other side for ourselves, extra furniture, and Mr. Fey from Manila. The men slept downstairs. We had forty people sleeping here and averaged twenty-eight at meals for three days. It was an

IN MEMORIAM

Mrs. Mary Knighton, September 11, 1930, Gashland, Missouri. Member of Barry Church more than sixty years. Age 74.

Mrs. Anna Opal (Luther B.) Hargrove, August 27, 1930, Cherokee, Kansas. Former president of missionary society, and served as treasurer.

Mrs. Betty Rogers, September 1, 1930, San Diego, California. Faithful member of Central Church and missionary society. Charter member of Plattsburg, Missouri, missionary society. Age 76.

Mrs. Dora Thompson, November 7, 1929, Vinton, Iowa.

Mrs. Louisa Benfer, September 16, 1930, Vinton, Iowa. Deaconess and honorary member of church board. Age 78.

Mrs. C. W. Webber, August 1, 1930, Pawnee, Oklahoma. Former WORLD CALL secretary and faithful church member.

Mrs. Virginia Potter, July 29, 1930, San Gabriel, California. For sixty-five years active in church, Bible school and missionary society in Eureka, Illinois, Boston and California. Age 79.

Mrs. Cora E. Stine, September 27, 1930, Hopkinsville, Kentucky. Widow of L. H. Stine, minister, and a faithful member of the church.

Mrs. J. A. Coleson, March 7, 1930, West Point, Mississippi. Active member of the church.

Samuel A. Harker, November 2, 1930, Frankfort, Indiana. Elder and trustee of the church. Formerly professor in Butler College.

Mrs. Sarah Ann Fleming, August 2, 1930, Houston, Texas. Charter member of Capital Hill Church, Des Moines, Iowa, and of South End Christian Church, Houston. Age 83.

Mrs. Maud Martin, September 3, 1930, Maplewood, Missouri. Faithful member of church and missionary society.

Mrs. Mary Elizabeth Quiesenberry, October 21, 1930, Maplewood, Missouri. Oldest member of the church and devoted member of missionary society. Age 85.

Mrs. Eleanor Welsh, June 5, 1930, Howard. Oldest member of the church and charter member of missionary society. Age 86.

Mrs. Rose B. Ross, August 4, 1930, Howard. Charter member of missionary society and faithful member of church. Age 70.

Mrs. Jane C. Davidson, October 24, 1930, Eureka, Illinois. For twenty-one years member of the Illinois State Board of the Christian Woman's Board of Missions and president of local auxiliary eleven years. Age 92.

To entertain so many guests at one time proves not only the hospitality but the ingenuity of the Fonger household in Vigan, Philippine Islands

experience for them as well as for us. They had not seen electric lights, or water coming from faucets, or tasted ice cream or the cakes we served sometimes. They were so shy that after they were seated we took the platters of rice around and filled their plates, then served the vegetables the same way. But they soon forgot their embarrassment. Several of them had never seen a piece of real china or a real silver spoon—but what do those things matter? We have a very fine man as cook, and without him and the two high school boys who live with us we could hardly have cared for our guests. I found the cook baking cup cakes to serve with the ice cream, and remonstrated for we could buy cookies. But he said, "The oven is hot and ought not be wasted." That was his spirit. We were grateful for a warm country when we tried to provide bedding.

Burton grows rapidly and is very well. He will soon be six, and he and his mother are taking the Calvert course for first grade. It is fun but needs patience.

MR. AND MRS. W. H. FONGER.

Vigan, Philippine Islands.

A Sure Enough Doctor

The natives think now that I am a real sure enough doctor since the first two hernia patients lived after the operations. There are several other cases waiting till a more convenient occasion for operation after we have more tools to work with and less necessity for language study. One case with an elephantiasis tumor reaching to the knees is on the waiting list, I dread that because I have never seen such an operation. The women come to me freely with their troubles and I wish for more ways to help them. Miss Stober has had both a class for expectant mothers and a clinic for the small children and babies. The mothers all call for us when a baby is to be born, so "Stobie's" influence is telling now. The women just think it is terrible to have a man present for the time when the baby comes, in our section, so we can do much good. Last Sunday a week we had a case of a miscarriage, a young unmarried girl, and when we got there found her out in the back yard without a stitch of clothes sitting over a little dugout. Of course she needed us badly and even then I think she got an infection, but we are gradually persuading the women to stay in the house for the delivery as we never consent to assist in the plantain patch, so long used.

DR. MYRTLE SMITH.

Lotumbe, Africa.

Enthusiastic Over New Church

The year 1930 has been rich in experiences for us and we have been blessed with good health. Many aspirations have not been realized but we have done what we could toward the extension of His kingdom. Through the kindergarten we have been permitted to know and to work with the children of the community, and as is always the case, through the children new homes have opened to us. Señorita Jergelina Lozada, our national missionary, has done splendid work with the children in the kindergarten and clubs. Since her graduation from the Girls' Training School five years ago, she has done faithful and acceptable service. Just recently she has been ordained in a very impressive service here at Cramer Street Church. We need more trained workers such as she is. Julia Berro who has grown up in our Sunday school will be finishing her course of preparation next year.

We are all enthusiastic over the new church which is being erected in the Colegiales District, Buenos Aires. It will perhaps be the best planned and most attractive of the Spanish-speaking churches of the city. Our term of service is being extended some six months in order to see the project finished before we leave. Another thing that has seemed to mark progress during the year is the reorganization of the evangelistic work which began with this year, giving more responsibility to the national pastors in the direction of the church work. Señor Silvio Azzati is now president of the Central Council which is made up of nationals and missionaries, and has the direction of the work of the churches.

MR. AND MRS. J. D. MONTGOMERY.

Buenos Aires, South America.

Bible Women Eager to Learn

A year ago the first interdenominational institute for Bible women in this part of India was held. The second came during the first week in September and was held in Jubbulpore. Seventy-one Bible women and almost a dozen missionaries attended, representing five missions. Sixteen Bible women and five missionaries in charge of women's evangelistic work of the Disciples of Christ Mission attended. Miss Josepha Franklin is our representative on the committee and had charge of arrangements for taking care of our people.

The faculty of five members included three Indians and our Dr. Ada Gordon. The Bible women were very appreciative of the help received. They learned new songs and methods of presenting the message in a better way to Mohammedan women.

ANN MULLIN.

Damoh, India.

Hidden Answers

1. How many in India are totally blind?
2. What is the quartet of words suggested for our evangelistic effort this year?
3. What two devoted workers have recently died?
4. What noble ship of our Zion was launched January 1, 1931?
5. What do you know of Captain John of the Oregon?
6. What are Mrs. Ogden and Miss Grace Young planning?
7. Describe Mr. Fonger's quarters in Abra.
8. For what is the Disciples Divinity House chapel used?
9. How many people attended the One-Day Conventions?
10. What is the world membership of Disciples of Christ?
11. In our missionary program should America be saved first?

What, Where, When and How

A Guide to the Use of Missionary Materials and Methods

Calendar Ahead

1: If a School of Missions was not begun in January, February should see one initiated. Theme: "India." 2: Observe Christian Endeavor Day, February 1, a play for the larger societies called "Adventures in the Christian Quest" and pageant—"Volunteers" available upon request to the Religious Education Department. 3: Race Relations Sunday, February 8, 1931. Materials for different observances may be secured from the Commission on Good Will—Federal Council of Churches, 105 East Twenty-Second Street, New York City. (See description of material below.) 4: World Day of Prayer, First Friday in Lent, February 27. Secure material from United Christian Missionary Society. Objects of giving: 1: Women's Colleges in the Orient. We cooperate in Ginling and Tokyo. 2: Provision of Christian Literature (see play—"A Day in the Office"). 3: Directors of Religious Education in Government School for Indians. 4: Work among migrant workers in the U. S. A. 5: March 1st, Foreign Missions Day. This day is observed in our churches to educate our people regarding this great phase of our work (see below for suggestions).

Preparation for Easter

With the change in emphasis for the Easter offering for 1931, from Ministerial Relief (now cared for by the Pension Fund) to an offering of self-denial for our work around the world, superintendents and teachers will be provided new source materials. The demand made by various churches for materials which are educational as well as promotional has led the departments of religious education and missionary education to the experimental preparation, for this next Easter, of graded materials which can be used in making an educational approach to the Special Day offering.

These materials take the form of a pamphlet for each of the three groups as follows:

"Jesus the Friend of Children Everywhere."
"My Widening Circle"—Intermediate and Seniors.
"Broadened Horizons"—Young People and Adult.

In these pamphlets suggestions are made very briefly for pre-Easter activities which will help to motivate the offering, to give deeper understanding of the work to be done, and of the need to be advanced.

It is of course impossible to provide materials such as stories and detailed suggestions for activities in this free pamphlet. Therefore, a packet is being prepared to supplement the pamphlet for each age group. In this packet will be found such mimeographed materials as will help a leader to work out the suggestions given and to plan more elaborate activities than are given in the pamphlet. This material will be of interest only to those leaders who wish to work out some definite presentation for their group, or who need help in working out an activity. It is too expensive to prepare material of this sort for general distribution, therefore the packet will be sent on order only, for which a slight charge will be made to cover cost of production and mailing. It is hoped that each department superintendent will secure a copy of the pamphlet prepared for her own age group and that each will send for the packet of materials for the same group. It is hoped that those who use the material in whole or in part will send a report of success or difficulty. It will help the departments producing the material to know how to modify the content of similar packets for Children's Day, Thanksgiving and Christmas.

All the World's Our Stage

For your young people see suggestion made above regarding two dramatizations prepared for Christian Endeavor Day. Of the two, the play is probably the more difficult to present. Be sure that the use of either play is properly motivated for the young people to share in the world work of their own church.

If the above suggestion is not acceptable for reasons of time, etc., why not have your young people put on a missionary pageant for the evening service on Foreign Missions Day? Write us for specific suggestions for suitable plays giving us some indication of length, difficulty, number of players, country, theme, etc., which you want. We shall be glad to give individual advice and suggestions. Plays on "Life in India" have been provided the business woman's guilds, young matrons, circle members, and high school Triangle young people for use in their regular programs.

Suggestions for March 1

The March issue of WORLD CALL which comes from press about the twentieth of February will be full of interesting articles and materials on this aspect of the world work of the Disciples of Christ; however, if the pastor or person responsible for observance of this day wishes help before that time, we refer him to the articles which have been appearing on various aspects of the administration of foreign missions in WORLD CALL during the past few months by such persons as Alexander Paul.

Bulletin III—No. 2

Address all inquiries to the Missionary Education Department, Missions Building, Indianapolis, Indiana.

Some very timely and pertinent articles on "Our Work in India" have appeared in the January issue and are appearing in this current issue of WORLD CALL as well as in the March issue.

Race Relations Sunday

The Commission on Race Relations, Federal Council of the Churches of Christ in America, has been promoting the observance of Race Relations in the churches of all communions on the Sunday preceding Lincoln's birthday—this year February 8. This affords an unusual opportunity for bringing home to our people their responsibility to the races within our land toward which unjust and unbrotherly attitudes prevail. Some excellent material has been prepared as follows: Leaflets for the pastor's sermon, other suggestions for Sunday observance, suggestions to the Sunday school superintendent, for the young people's society, for Interdenominational and Inter-race Meetings, etc. With these are provided leaflets giving selected data for speakers and selected reading references. These seven leaflets bound in an attractive outside folder are available at five cents a copy in lots of less than twenty-five and $3.50 per hundred. Orders had better be directed to the Council at their address given in the calendar above.

Schools of Missions

There is no definite time for holding a church school of missions although the Department of Missionary Education feels that there is educational value in having a six weeks' period to culminate in one of the special days of the church or Sunday school. In the fall a period of study on Home Missions would naturally be suitably closed by Thanksgiving Sunday. Foreign Mission Study is suitably terminated either by Foreign Missions Day, March 1 or Children's Day, June 7. Any church or school that has not already made plans and ordered materials for a church school of missions will not have time to arrange for them to lead up to March 1. But this should not prevent the holding of such a school or an All-Church project. The very latest time, however, would be the six weeks leading up to Children's Day, June 7.

The India Supplement (see December WORLD CALL) contains plans and bibliography for use in such a school planned to follow the study of India. Reprint copies of the most necessary materials and instructions are available in quantities free upon request. There are also available packets containing educational materials on our own work in India. Also do not forget the course for men, "New Days and New Ways in India." This last is free to groups of men, but will cost fifty cents for any other groups, planning to use the

Station UCMS Broadcasting

SERVING for a number of years as a missionary in Japan, later as the pastor of a church and then as promotional man for California Christian College, Fred E. Hagin is fitted in a special way for the field service with the promotional department of the United Society, which he will begin February 1.

To meet a need in Asuncion, Paraguay, occasioned by the return to the States of Mr. and Mrs. Fred W. Hughes because of family conditions, Miss Eulalia Fishbach of Beatrice, Nebraska, is sailing for that country to assist her sister, Miss Agnes Fishbach, who went out as a missionary last year. Miss Fishbach goes wholly at her own expense and will help in the dormitory work. The devotion and consecration of the father and mother of these two young women in making possible the service of another worker at this time are greatly appreciated. While in South America, Miss Eulalia will attend the Sunday School Convention in Rio de Janiero in 1932.

Robin R. Cobble, who is a graduate of Phillips University, where he received his A.B. degree in 1928, and has spent two and a half years in the College of Missions, Hartford, Connecticut, where he received his M.A., goes to Africa to engage in evangelistic work.

The following deaths have occurred recently in our Homes for the Aged:

November 20, Miss Emily Brookbank, Emily E. Flinn Home, Marion, Indiana, age ninety. Miss Brookbank entered the Home March 15, 1929, from Sullivan, Indiana. November 22, Miss Mary Bitzer, California Christian Home, age seventy-eight, Miss Bitzer entered the Home from Pasadena in 1926; Mrs. Ziena Locke, Florida Christian Home, passed away Christmas Day, at the age of seventy-four. Mrs. Locke was a wheel-chair invalid, and suffered greatly prior to her death.

Our sympathies go out in a special way to Miss Adaline Bucher in the loss of her father October 29, only two months after leaving him in apparently good health when she sailed for China to help in the administrative office at Nanking. We are pleased to know that Miss Bucher has already taken a Sunday school class of pupils in the Christian Girls' School and is fast winning their affection and increasing their interest in the church. We feel an especially proprietary interest in Miss Bucher since she went out from the WORLD CALL office.

Wilbur Parry, until recently director of religious education in the church at Berkeley, California, has been called as field worker in the department of religious education for Northern California.

For thirty-eight years Mrs. Clara G. Esson gave devoted service in one way or another to the Sunday school work of Oregon, ceasing only when impaired health demanded. After she passed away last year it was learned that she had left $500 for the work of Oregon State Missions, thus helping from "the other side" the cause which she so much loved.

Congratulations to Mr. and Mrs. A. C. Bro of Chicago on the addition of a baby boy to their already interesting little family. Mr. and Mrs. Bro were formerly missionaries to Luchowfu, China, and now

Miss Mary Frances Kelly of China and her mother, at the Florida Christian Home, where they were guests of Miss Bessie Reaser, the superintendent, for a month. They are now in Miami and will spend some time in St. Petersburg before returning north

that they are in this country, Mrs. Bro is doing much to awaken and keep alive missionary interest through her charming stories which are appearing in different quarters, several of them in WORLD CALL.

We regret to learn that our veteran missionary, Miss Mary Graybiel, now of San Diego, California, had the misfortune to fall and break her hip recently. We are hoping for her a speedy recovery.

Because January 1 was a holiday, January 2 was a Red Letter Day in the offices of the United Society, since that was the day when I. J. Cahill, first vice-president of the society, assumed his active duties. Mr. Cahill received a warm welcome from his associates.

Mr. and Mrs. Marvin R. Schafer are now in Peiping, China, where Mr. Schafer is studying at the North China Language School. Mrs. Schafer is teaching in Yenching University and is enjoying her work. In the spring Mr. Schafer will resume his duties as a member of the faculty of the University of Nanking.

Miss Alma Scott, of Fort Scott, Kansas, has taken the place in the missionary organizations department left vacant by Miss Rose Wright. Miss Scott served as church secretary in the First Church at Fort Scott, and was president of the Circle Fellowship Meet for Kansas.

The semiannual report of Standard Leadership Training records credits awarded to 5,050 local church leaders and teachers of our brotherhood as compared with 4,718 during the first six months of 1930. This steady and persistent preparation of our brotherhood teaching force, though not spectacular is bringing a transformation in the quality of instruction given our children and young people.

William Chen Keh-ching, who has been studying at Transylvania College since 1927, has been awarded a scholarship by the Anhwei provincial government sufficient to cover tuition costs in a university and is now in Columbia University, New York.

The World Fellowship Meets for Circles and Triangles under the direction of Miss Anna Clarke are scheduled for these midwinter months. The theme for this year is "Sharing World Highways with Jesus." Iowa held its fifth annual meet in the Grant Park Church of Des Moines, during the Thanksgiving holiday. C. A. Burch of China, C. G. Elsam of India, and Miss Ai Sodeyana, a student of Japan, were guest speakers. One pastor, who attended the meeting on Saturday night and listened to the story hour conducted by the above leaders, closing with the candlelight consecration service, said, "If you had brought the young people from over the state together for only this one session, it would have been worth while."

The Christian Board of Publication has been revising its junior program of work for Sunday schools and during the past year Miss Grace McGavran wrote one unit of thirteen weeks on the general theme of "World Friendship." The Christian Board has asked for at least two months of Miss McGavran's time during 1931 to write a second quarter containing two units, one of six lessons on "World Peace" and another of seven lessons on "The World Mission Program of the Disciples of Christ." In the interest of practicability, it is interesting to note that the latter seven units on the world work of the Disciples is to be worked out for six weeks in connection with the junior department of the Downey Avenue Christian Church, Indianapolis, of which Miss McGavran is the superintendent.

Our Colleges in Full Swing

(*Continued from page* 33.)

being developed, and courses in business administration and journalism are being offered for the first time this year.

Another new venture now being planned is the "Transylvania tours" to be conducted during the period of the next summer session. Following the precedent set by several "universities on wheels" in recent years, students will be taken to points of historic, literary and scientific interest, and members of the faculty will hold classes for the various groups during the journey.

The priceless treasures of the old medical library of Transylvania were objects of special interest to many of the members of the Southern Surgical Association during its recent annual meeting held in Lexington. Forty-two surgeons registered as guests at the library during the three days of the meeting. Many expressed the desire to return to spend further time in research.

A most helpful piece of work among the weaker churches of Kentucky is being done by the College of the Bible through the service of C. M. Summers, who is being sent out by the college to visit pastorless churches and to help them rally their forces and secure the needed ministerial leadership. In many cases student leadership will be provided for these churches, if they are unable to support full-time ministers on the field. This service will doubtless result in the strengthening of many churches of the Blue Grass region. Mr. Summers, who is the evangelist for eastern Kentucky for the Kentucky Christian Missionary Society, has been loaned to the College of the Bible for this work.

Eureka College

Eureka College is realizing several needed improvements in her buildings this year. Through the gifts of friends and members of the faculty some of the rooms in Burgess Memorial Hall and the college chapel are being decorated by the students during the Christmas vacation. Plans are under way for decorating the rooms of Lida's Wood, one of the girls' dormitories. A modern garage, to be heated by the college plant, is being erected at the president's residence.

J. K. Frasier of Princeton, Illinois, a member of the board of trustees, has recently presented two useful gifts to the college—a mahogany bank desk for the treasurer's office and a large dome light fixture.

A chorus of ninety college students and townspeople sang the oratorio, "The Holy City," by Gaul, on the evening of December 12 in the Christian church at Eureka. George W. Gunn, professor of voice in Eureka College, directed the chorus, while Miss Muriel Sprague, professor of piano, accompanied at the organ and Mrs. Margaret Mundell Tomb at the piano. In the past, professional singers have been secured for the solo work, but this year students in the voice department sang all

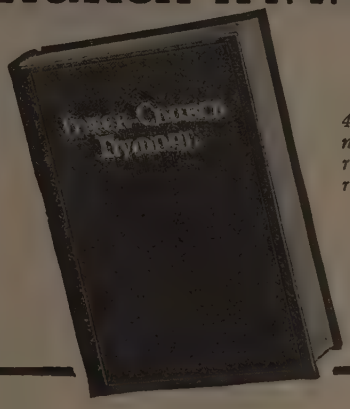
(*Continued on page* 46.)

"AN INSPIRATION"..

That is what Pastors and Church Leaders say of

INTER-CHURCH HYMNAL

Hendricks Memorial Chapel, Syracuse University, Syracuse, N.Y., where Inter-Church Hymnal is used regularly and exclusively.



479 Musical numbers, 234 responsive readings, etc.

THROUGHOUT the nation Inter-Church Hymnal has been received with enthusiasm and praise.

Rev. E. A. Thompson, D. D., First Congregational Church, Pasadena, California, writes: "—a superb piece of work. Few men could combine the thought, skill and patience of Mr. Morgan and Dr. Palmer . . . an everlasting service to the Christian Church."

"Certainly a masterpiece."—Rev. Raymond D. Adams, Grove Presbyterian Church, Danville, Penna.

" . . . it will serve for Church worship, prayer meetings, young people and Sunday School . . . a hymn book after my heart's desire." —Dr. Elijah A. Hanley, Park Baptist Church, St. Paul, Minn.

Songs the People Sing and Love

Inter-Church Hymnal voices supreme faith in the musical taste of church people. Mr. Frank A. Morgan, compiler, has included only hymns and tunes sung oftenest and repeated most. The tunes were played and rated musically by 650 Fellows and Associates of the American Guild of Organists. The hymns appear in the order of their popularity and musical rating. Katharine Howard Ward, Organist, has acted as Musical Editor.

A Treasury of Worship Material

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Adult-Young People's Worship Program for Sunday Schools

For Use Any Sunday in February

By EDITH EBERLE

Theme: Preach the Word

Aim: To develop a new awareness of the consecrated souls in many lands who are telling the Story of Jesus and who need our support.

Call to worship:

"Far and near the fields are teeming
With the waves of ripened grain;
Far and near their gold is gleaming
O'er the sunny slope and plain."

Hymn: "Fling Out the Banner, Let It Float." Or "O Zion, Haste."

Prayer: Gratitude for the messengers who carry the Good News and serve in many lands. Supplication for them as they continue their work, and for us that we may not fail them but may have worthy share with them.

Hymn: "Shout the Tidings of Salvation." Or "Hark the Voice of Jesus Calling."

Scripture: Luke 9:1, 2, 6; 10:1, 2.

Story: Don Manuel Torres, Shepherd of the Hills in Porto Rico. (Found in this number of WORLD CALL, Missionary Illustrations of Uniform Sunday School Lessons, February 15.) Closing thought following the story:

In the ten foreign lands where we carry on missionary work, 1081 native workers loyally serve their Christ in telling the Story to others. They meet discouragement, work under severe difficulties, are sometimes persecuted, sometimes falter in their high calling, but valiantly carry on and win many souls to him. The missionaries love them and learn to depend on these faithful national Christians who are commending Christianity to their own people by the way they live and serve. Don Manuel Torres whose story we have just heard is only one of the great number.

Hymn: "O Jesus I Have Promised." Or "Purer in Heart, O God."

Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

February 1. Jesus the Great Physician

Born in Mungeli in 1875, the same year that the Foreign Christian Missionary Society was organized, was Hira Lal, one of our most honored and beloved Christians in India. Though his father was illiterate, yet Hira Lal was given the educational opportunities that Mungeli provided. Coming in contact with the first of our missionaries in Mungeli he became a Christian. His wife, to whom he had been married as a child, also became a Christian and they have lived happily together through the years. Theirs has always been a Christian home. As he came up out of the waters of baptism, someone cursed and said, "This lad will make everyone a Christian," and many have learned to know the Christ through his teaching and Christ-like living. For many years he has been the senior hospital assistant in Mungeli Hospital and for short and long periods has been in complete charge of the medical work. His medical knowledge and skill have been acquired from private instruction and study, from observation and close companionship with the missionary doctors who have served in Mungeli and from enforced and extensive practice. In happiest fashion he combines the work of physician and evangelist. In fact, he is an ordained minister and preaches both in the hospital in the daily devotional service and to the patients, and also goes out into the villages telling the Story. Thus he ministers to both the physical and spiritual needs of men and in it all he shows love and sympathy, understanding and compassion, for all classes. His unselfishness is noted and admired by all. Many people both Christian and Hindu, national and foreigner, long to emulate his example. Humble, unassuming, retiring, believing profoundly in the efficacy of prayer, patient with all, concerned about all, yet with a saving sense of humor, loved by all, Hira Lal serves his Christ and like him "goes about doing good, preaching, teaching and healing."

Hira Lal

February 8. Jesus the World's Teacher

Yokichi Hirai, president of the Margaret K. Long Girls' School in Tokyo, Japan, gives us the thought of serving Christ through teaching, himself a teacher and trying always to live up to and help others to understand the principles of Jesus. He was born in Akita, in a Christian home so that he has always been under Christian influences. At sixteen he was sent to Kyoto to attend Doshisha University, that splendid Christian school founded and directed by Joseph Hardy Neesima, great Christian teacher of Japan. Under the influence of Neesima he became a Christian. Later he enrolled in Waseda University in Tokyo and there learned to know Miss Lavenia Oldham in whose home he attended Bible classes and under whose teaching he became a member of the Church of Christ. Later he was sent to Osaka by our missionaries and for ten years did evangelistic work among the masses of people in that great city. From this evangelistic work he was called to Tokyo to teach in the Margaret K. Long Girls' School. This was in 1909 and he served as dean continuously until 1924 when he was called to the presidency of the school. He is a great educator and scholar, a refined and cultured gentleman and is able to appeal to the best homes of the land. Through his efforts the school has almost doubled its attendance; 465 girls are enrolled and the graduates of the school are scattered all over the kingdom, everywhere exerting an influence for good. It is the custom in Japan for people to rise to listen to an edict from the Emperor, so in the Margaret K. Long School the pupils and teachers all stand respectfully whenever a message from their Emperor is read. But President Hirai in his beautiful Christian spirit and devotion instituted a new custom, that all should stand whenever a message from King Jesus is read to them. So in that great school, teachers and pupils daily stand while a message from God's Word is read.

Yokichi Hirai is not only a great teacher and educator, he is a preacher and pastor as well. Since going to Tokyo he has been pastor of the Takinogawa Church. People everywhere come to him with their problems and difficulties, and to all from whatever station in life or creed he gives just the spiritual help they need. His own life has touched deep into the spiritual realm. His quiet devotion to his Christ, his evident reliance on him, his love for him are all manifest in the confidence and trust that he inspires. Christian teacher and preacher, he follows his Master in his great life work.

February 15. Jesus the Friend of Sinners

Don Manuel Torres of Porto Rico reminds one of the Master whom he loves, in his enthusiasm for sharing the story with all people, and especially with sinful people. When Don Manuel was a very young man, rather timid and retiring, he moved with his bride into the Upper Dajaos District and there established a home. In the community from which he had come, over the mountains, there was an evangelical church and he had been greatly impressed with the power of the gospel as preached there to uplift the life and thought of a community. But in this new community to which he had come there was no church and Don Manuel noticed the difference. There was much gambling, cockfighting, immorality and all sorts of other sins. Few couples were married. Feuds prevailed and there was much bloodshed Don Manuel yearned over these people and longed to help them to better ways of living. In addition to his farming he kept a little shop and the people liked to gather there. Something about this timid and retiring but friendly young man won their hearts. He was so open and frank, honest and sincere. His daily living was clean and above reproach. In addition to the wholesome conversation that prevailed in the store that was almost a community center, there was the little black book from which Don Manuel read to them and talked to them about religion and the Christ in a way they had never heard before. In time he had a group of them so interested that they wanted a church and asked him to be their minister. This he refused to do, saying that he did not understand the message well enough himself. But he led a delegation down to the valley and when missionaries heard the story they were ready to help. It was slow work in the mountain community. Superstition, fanaticism and opposition; the old feuds, gambling and immoral ways of living prevailed but gradually flourished less and less. A chapel was built, a regular preacher installed, and the influence of the gospel spread and was evidenced in better living. A school was asked for and it was Don Manuel who again led the delegation to the Commissioner of Education who finally gave them a teacher when they offered the use of the chapel as the schoolroom. The community was transformed as time passed. They outgrew the little chapel and erected side by side two splendid impressive buildings, a church and a school. People observe the marriage ceremony, feuds have died out, there is less of gambling, cockfighting and immoral living. The whole community is prosperous and happy. When there was trouble in the church the people urged Don Manuel, now an old man, rather stooped and gray, to be their pastor. And in all that island we have no larger, more active, more spiritual or liberal church than the one that rests on the mountainside, presided over by Don Manuel Torres who loved and yearned over sinful people, made friends with them and led them into better ways.

February 22. Jesus Bearing the Good Tidings

One of the first converts and one of the first evangelists to be set apart for service in our work along the Congo was Lonkoko. His conversion caused a great stir for he was a man who had lived the heathen life to the limit. But he gave up his numerous wives, legally married one, set free his slaves, gave up all habits that savored of the old life and even went so far as to carry water and work in the garden and in other ways help his rather delicate wife. And since such things were "woman's work" everyone jeered at him but he did not reply to their insults with equal sarcasm and that also was a great wonder. Lonkoko was truly a Christian, served with beautiful devotion and humility at the communion table and when he was set aside as one of the evangelists to be supported by the Bolenge Church he threw himself into the task with abandon. Almost constantly he was away, going from village to village bearing the gospel message to people. He loved the work for he loved his Christ and was eager that all the uncounted villages should hear the Story. Finally he felt a Macedonian Call to go across the tortuous Boloko River and preach to the people there. They were fierce, hostile cannibals and never allowed any man who ventured across the river to return alive. But Lonkoko went alone, paddled across the river and then walked up the overgrown jungle path and appeared unannounced in the village where warriors seized their weapons ready to defend themselves. But when they saw he was unarmed and alone they surrounded him, asking who he was, why he had come and reminded him that one who came to them never returned. In simple language he began to talk to them and "preached unto them Jesus." As they listened one after another laid aside his weapons and drank in the marvelous story as told by this fearless man whose face was all aglow with love for his Christ and eagerness to have them know him too. They plied him with questions, insisted that he stay all night and so he lay down among them unarmed and trusting them. Next morning he left after promising that he would return and bring others with him to help teach them. Of course when he had not returned the night before he was given up for dead by his own people and great was their marveling when they saw him alive and unharmed. So Lonkoko, faithful servant of his Christ, went again and again taking other evangelists with him and carried the Good Tidings from village to village among the fierce tribes and the number of Christians grew and grew and churches were established in that dreaded section of the land.

Conservation...

Our people should consider that when their business is placed with this house they will secure the finest material and will have a share in building up their own institution.

This is a brotherhood enterprise. It came from the thought of the brotherhood, having been approved by three successive National Conventions.

Following this call, Mr. R. A. Long made a gift of $404,307.95 for the founding of the institution. He answered this appeal just as he has answered other great claims of the brotherhood.

The affairs of the institution are administered by a board of thirteen trustees. Part of the earnings are used for expanding the plant for wider service, and the balance is distributed among other brotherhood interests.

Every order that is sent here adds that much to the volume of business, enabling the house to extend its facilities and to increase its appropriations for other brotherhood causes.

The greater number of our churches and Sunday schools want the brotherhood work to increase. Would it not be logical for all these to place all their business with this house?

Distributions to other agencies of the brotherhood amount to $130,840.00.

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Hopeful Situation

The work in the church here is looking very promising this fall. All of the workers are lining up with their own jobs, and working with a will. Those who are responsible for the country work are completely lost when it comes to finding a starting point. It takes all of the encouragement that the workers can give, both Chinese and missionaries, to enable them to get a real grip on this task.

I have been feeling increasingly hopeful over the general war situation as things are beginning to look more promising for general safety in the interior. Of course conditions are much better than they have been for some time. The bountiful crops, the attitude of the people, and the promising work, as well as the delightful weather, all combine to make things look very auspicious here at present.

O. J. GOULTER.

Luchowfu, China.

Our Colleges in Full Swing

(*Continued from page* 43.)

of the solos. The program was especially attractive and pleasing.

Texas Christian University

Texas Christian University is proud of her graduate school. Twenty-two students have been announced as candidates for the degrees of Master of Arts and Master of Science in 1931 by Dr. John Lord, dean.

Students in Texas Christian University whose fathers are ministers have organized a "P. K. (Preachers' Kids) Club."

Dan Salkeld, son of E. D. Salkeld, pastor of the First Christian Church of Abilene, who is chairman of the organization committee of the club, states: "The purpose of the club is purely social, and membership will be obtained only through heredity." There are ten charter members.

Cotner College

The Cotner College football team won this year its second successive championship in the Nebraska College Athletic Conference, the conference being composed of the church colleges in Nebraska.

The third annual Cotner Summer College is being projected for 1931. This is a unique experiment of taking a summer college from the plains to the mountains, almost 600 miles distant. In this way Cotner affords an opportunity to undergraduate teachers and other students to combine real summer schooling and a vacation in the mountains. Cotner Summer College is held at Sylvan Dale, between Loveland and Estes Park, Colorado, in the Big Thompson Canyon.

Accepting the courtesy of Nebraska Wesleyan University, Cotner College will broadcast over the Wesleyan station WCAJ from January to May at 4:40-5:00 p.m., central time, each Monday. Addresses and lectures will be presented by members of the Cotner faculty along educational lines pertaining to their respective departments.

Spokane University

Mrs. Jane Roadruck, mother of Roy K. Roadruck, president of Spokane University, passed away at the family home at Morocco, Indiana, Sunday, January 4. The many friends of President Roadruck extend their sympathy in his sorrow.

According to the bulletin of the State Board of Education of Washington, Spokane University has the distinction of being the only college in the state which placed all of its high school teachers who graduated in the class of 1930. This information is quite significant in view of the fact that the Northwest had a great surplus of teachers this year. That teachers graduating from Spokane in former years are making good is shown by their general reelection in the schools which they serve.

The churches of Seattle had an All-City banquet on January 20, at which time Christian Education was emphasized through the work of Spokane University. The entire program was devoted to the story and work of this Northwest educational institution.

Disciples Popular at Hartford Seminary Foundation

—*Donald H. Baker*

Disciple Members of the Student Council of Hartford Seminary Foundation. Left to right: Dr. Donald H. Baker, Hiram, Ohio; Miss Evalyn Bennett, Durant, Oklahoma; Howard E. Short, Chicago Heights, Illinois; Miss Grace E. Waltz, Cleveland, Ohio; Chester S. Terry, Chicago Heights, Illinois.

FIVE of the nine members of the Student Council of the Hartford Seminary Foundation are Disciples. The College of Missions is affiliated with the Kennedy School of Missions, which is one of the three schools composing the Hartford Seminary Foundation. The above group is thus able to take work in any of the three schools, e.g., Seminary, Religious Education or Missions.

Dr. Baker is a graduate of Hiram College, and W. R. U. School of Medicine, and expects to sail during 1931 for Mondombe, Africa. His sister, Mrs. Everton B. Smith, is at present at Lotumbe, Africa.

Miss Bennett is a graduate of the University of Oklahoma, and hopes to sail soon for Latin America. She is vice-president of the H. S. F. Students' Association.

Mr. Short graduated from Eureka College, and is preparing to continue in the ministry, preaching now at West Granville, Massachusetts. He is president of the Hartford Disciples Club.

Miss Waltz has had a busy time since graduating from Hiram College. She spent two and one-half years in home missionary work in Eastern Pennsylvania, and is at present taking her second year in Hartford, specializing in Religious Education, in preparation for missionary work in China. She is president of the women's dormitory, Mackenzie Hall.

Mr. Terry is a graduate of Eureka College, is acting as assistant pastor at Windsor, Connecticut, and expects to go to China as a missionary.

Receipts for Six Months Ending December 31, 1930

United Christian Missionary Society Receipts of Year 1929-30

From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	$106,232.57	$ 2,064.49*	$ 4,698.88	$ 816.96*
Sunday Schools	86,193.54	3,697.35*	1,138.00	661.94
Christian Endeavor Societies	2,009.86	44.47		
Missionary Organizations	217,203.44	14,144.45*	196.82	1,665.85*
Individuals	14,549.49	497.50*	13,382.21	14,083.43*
	$426,188.90	$20,359.32*	$19,415.91	$15,904.30*

From Miscellaneous Sources

Bequests	$ 20,250.44	$16,674.53	$10,059.25	$ 7,742.94
Interest (U. C. M. S.)	40,262.52	3,336.83*	1,541.67	1,091.67
Interest (Old Societies)	16,581.17	2,198.43		
Receipts from Old Societies	37,652.49	1,114.80	7,707.73	24,292.67*
Home Missionary Institutions	30,001.71	6,687.04*		1.00*
Benevolent Institutions	35,616.95	6,666.91*	4,444.48	3,526.87
Annuities			22,937.88	3,829.75*
World Call Subscriptions and Advertising	24,019.86	4,211.18*		
King's Builders	1,353.06	483.59*		
Literature	21,078.83	5,050.85*		
Miscellaneous	25,074.45	2,167.12	5,347.61	3,287.19
	$251,891.48	$4,281.52*	$52,038.62	$12,474.75*

Board of Education

Churches	$ 18,291.87	$ 535.42*
Endowment Crusades	534.37	384.10*
	$ 18,826.24	$ 919.52*

*Decrease

Missionary Register

Missionaries Arriving On Furlough

Jane Brewer, Mexico, January 10, 1931.

Mary I. Orvis, Paraguay, New York, March 3, S. S. Europa, North German Lloyd Line.

Mr. and Mrs. Hugh J. Williams, Argentina, New York, March 3, S. S. Europa, North German Lloyd Line.

Mr. and Mrs. Carl W. Vissering, India; New York, February 9, S. S. President Polk, Dollar Line.

Missionaries Returning

Miss Gertrude Shoemaker, Africa, New York, February 20, S. S. Olympic, White Star Line.

Robin Cobble, Africa, New York, February 20, S. S. Olympic, White Star Line.

Miss Eulalia Fishbach, Paraguay, New York, February 6, S. S. Western World, Munson Line.

Miss Emma Lyon, China, S. S. President Lincoln, Dollar Line, San Francisco, January 30.

Births

Bryce Everton, to Mr. and Mrs. Everton B. Smith, Africa, October 21, 1930.

Deaths

Niels Madsen, retired missionary to India, December 20, 1930, Baltimore, Maryland.

J. N. Bucher, father of Adaline Bucher, China, October 29, 1930, Madison, Illinois.

Fighting the White Plague

WE HAVE three open wards in our Tuberculosis Sanatorium at Pendra Road—two for women and children and one for men. There are also six open cottages each having its own cooking, bathing and toilet arrangements. In addition to this we have a new European cottage built recently with all the necessary equipment.

Besides the number of cottages and open wards we have a dispensary where we treat daily a large number of out-door patients. Mr. Errett (also Indian), our compounder, does not only dispensing but also the work of a technician in the laboratory. We are in need of an incubator as this would give us a scope of starting cultures in the near future. We not only try to relieve the patients' physical troubles but encourage them by kind words and try to instill hope into them. Later when we make friends with them, we tell them to have faith in the Great Physician. Our dispensary distributes leaflets, and gives instructions on the care and prevention of epidemics and such fell diseases as tuberculosis. Our opportunities in the general medical work are so many that we need a medical ward very badly with all its equipment, including a fine, small surgical table for operations.

We have patients coming from all parts of Central Provinces, Central India, United Provinces, Behar and Orrisa and even Bengal, of all denominations irrespective of caste, creed or color; and sometimes our tuberculosis patients represent more than four or five different languages.

Besides all of the above service to tubercular patients, we have two out-door Dispensaries connected with our general medical work.

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The Last Page

THE celebration of WORLD CALL'S twelfth birthday in January evoked this poetic utterance from one of our readers whose motives we would not publicly impugn although his contribution could be interpreted several ways:

"Age is a quality of mind.
If you've left your dreams behind,
If Hope is cold,
If you no longer look ahead,
If your ambition's fires are dead,
Then you are old!

"But—if from Life you take the best,
If in Life you keep the Zest,
If Love you hold,
No matter how the years go by,
No matter how the birthdays fly,
You are not old!"

Another waggish friend compliments us on courageously refraining from asking for a "love gift" on the anniversary of our natal day. "At least, you didn't actually call it that," she writes, "although every subscription that went into one of those ingenious birthday candles was given because we love the magazine." And then she adds, "By the time the Birthday Party is over and you get through asking whether the brotherhood loves you or loves you not, you'll be knee deep in daisy petals."

Which arouses the hope that those daisy petals will resemble well-filled subscription blanks.

I Am a Committee Meetin'

Inspired by Mr. Percy R. Hayward, superintendent of Young People's Work, International Council of Religious Education, after eight consecutive days on committee meetings.

I am a Committee Meetin.'

I crystallize men's Prejudices into Moral Imperatives.
I gloat on Absent-mindedness.
My chief delight is to hamstring initiative.
I give men a chance to write belated letters to their wives and to pay last month's Gas Bill, and to meditate upon the Ultimate Destiny of Mankind.
I enshrine the Unknown and the Commonplace in the Holy Place of a Resolution and so they become Famous and Far-reaching.
I give Folks a chance to Count who would otherwise merely Figure.
I am the Original Parvum in Multo—for I show men how to take a small amount of work and fashion it into a Report that is a Knock-out.
I make the Red Tape of External Courtesy ("If-I-may, Sir?" or "May-I-ask - my - next - chair - neighbor - through-you-Mr. Chairman?") into a little Tin God, and make sensible men bow down and worship it.
I can multiply a zero of Knowledge by nine and make it Divine Wisdom.
I am the Original and Unadulterated Antidote to the Quest for Reality.
I achieve Little and claim credit for Much.
I am a Committee Meetin'!

. . . "Amusements help one forget things; religion helps one to surmount things," is the testimony of H. W. Gosling, a Birmingham business man. . . . While we cannot control the wind which bloweth where it listeth, we can open our windows that it may blow through the house.

How sad it is so many men
Climb up and ride upon a pen,
And spatter ink and burst their hames
When they attempt to write their names!
I've studied it with tears and groans;
Sometimes I think the name is Jones—
With sundry letters upside down,
And then again I'd say it's Brown;
Perhaps it's Smith—it may be Duff;
I give it up—I've toiled enough.
There ought to be some chloride cures
For men with dizzy signatures.
They make the angry passions rise;
They bring hot water to the eyes;
They waste the time of busy men
By their gymnastics with the pen.

—*Anon.*

Nobody else but Jesse M. Bader, our serious and solemn secretary of evangelism, told this one in the editorial office: It seems there were two little girls who were studying the catechism. "How far along are you?" one asked the other. "I'm in the midst of original sin," was the reply. "Where are you?" "Oh, I'm past redemption," came the answer.

The community chest in a city fell short by $200,000, although, according to the leader of the drive, factory employes, office workers and store clerks oversubscribed their quotas.

Some, secure in privilege,
May find it hard to care,
But those who travel near the edge
Know what's over there.

Apropos of Professor Einstein's visit to our shores, the story is told of a young high-school student who announced to his teacher one morning that he had read Einstein's theory and it was "wonderful." "But did you understand it?" the teacher asked. "I read somewhere that Professor Einstein said there wouldn't be a dozen people in the world who could grasp it all."

"Why, yes," the student answered, "I understood all of the words and some of the sentences."

Mrs. Rex Hopper, one of our missionaries in Asuncion, Paraguay, writes concerning her young son, Rexito: "You know that with a child who is bi-lingual there are many words he knows in one language which he has never heard in the other. The other day Rexito came in, after having had a conversation with Andresa (in Spanish). He told me (in English) 'Mother, Andresa says she has four brothers and four—er—lady brothers!'

"After his month's illness, I was letting him out of bed for the first time and put on his bedroom slippers. He was, of course, quite wobbly and almost fell several times. He looked rather surprised at first, then laughed and said, 'I know why I'm slipping all around, 'cause I've got on slippers. Give me my sandals and I can walk.'"

The *Des Moines Register* states that "this Des Moines Street is 350 miles long." Which sounds like the What-you-WORLD-CALL-it Street we know which extends around the world.

Making wonder out of words is one of the most absorbing pastimes we know anything about. The author of the book, *Mother Wit*, evidently feels the same way judging by this interesting paragraph on words:

"There are certain words of peculiarly dynamic quality that are able to change one's moods from dullness of melancholy into a more acceptable frame of mind. Such words strike not only a musical chord in our mental reservoir, but also seem to stimulate us and xert a warming, elevating influence over our lives, inspiring us to greater effort and achievement. Such words do not require a context. They are full of meaning and inspiration just by themselves. Each of us can discover words of this kind that make a special appeal to him personally and serve this valuable purpose. My own list would include words like radiant, vibrant, sun, star, buoyant, hearty, peace, love, gentle, clear, nobility, truthfulness, confidence, vigor, creativeness, power, glow, hope. . . . These words are impersonal, and they help us to lay aside the perplexities of personal affairs. When you think of any of them it clears the mind of undesirable and confusing things. Each one seems to me both restful and stimulating."

A character in *The Little Minister* said he was going to cut down a certain tree which was in his way, but he kept postponing it. The tree widened and grew tall. The man aged, and still the tree stood. "I grew old looking for an axe," he said.

One of our New Year's resolutions was not to moralize on the Last Page. But anyone who cannot see the connection between this story and the postponing of sending in his subscription to WORLD CALL needs an axe instead of a moral to drive home the truth.

By the way, have you renewed your subscription yet?

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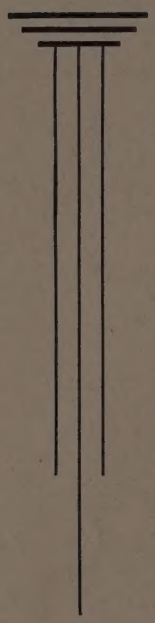

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